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R. A. Dickinson

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To my Honoured Friend and Patron,
Sir EDMOND BOWTAR
of Camerwell Knight :

And the Lady HESTER BOWTAR,
his vertuous Consort.

S I R,



Y obligations to you as
my Patron from whom
I received that Portion
of Subsistence here at
Camerwell, which Pro-
vidence cast upon you
to bestow, and on me to receive for
the support of the Ministry in this
place ; together with that Relation
I have to you, and kindnesse for you,
as a friend and care of your soul as a
Pastor, have put me upon the dedica-
tion of these few serious thoughts a-
bout saving Reformation.

I cannot better express my Love
and Respects to you, then by wishing
and labouring for you that you may
be Eternally saved ; and no way can I
find out otherwise to be effected.

Consider your ways: happy the I and they

your thoughts and faith the depth of

then that you be a reall sincere convert.

I have observed for some years past, that you make it much of your businesse to keep up communion with God both in publique and private, which puts me in a great deal of hope you are in a fair way, both to receive further counsell, and to use all good means to bring about that in your soul and life which may fit you for that glory which is above in heaven.

I offer therefore these (though but weak endeavours of mine, in comparision of those many worthier labors of those Authors you have to converse withall) to your serious consideration; and if these adde any thing to you, my mite will prove a mighty blessing.

The subject is weighty, and if the arguments be so too, then they claim your subjection; for you must yield to Reason, and you must follow the Directions, or else you sin against the Reason of a man, and the Rules of Religion, and the happinesse of your

own

don for salvation at last. Nay if you live and die impenitent, and in a state of unregeneracy and unconverted, Christ himself will never own you, nor will his precious blood be a propitiation for you ; This I suppose you know already and believe, yet this I am bound to acquaint you withall as my full perswasion, and after this rate (you can testifie) I have always preached for all the space I have been your monitor in this place: and oh that both you and I, and all that desire to be saved eternally may reduce all the doctrinalls about this point of Reformation into our constant practise, and espouse the thoughts of these things into our most retired and serious consideration, which will prove the rarest pleasure in the world, and give the fullest satisfaction to that soul which is preparing for heaven.

Sir, I need not say much more to you, but to intreat you to peruse at your leisure these short monitions, being *An earnest Swasion to a speedy Reformation*, and if they give any advantage

advantage or help toward your great work, *that one thing necessary*, give God the praise and thanks.

And *Madam*, For an advantage to those many good wishes I have for you, your nearnesse of blood to one that is dearest to me of any person in this world, makes me attempt this little tender of my Counsell to you also, hoping that by your serious perusall you may either resolve to attain to what is wanting to make your conversion compleat, or take occasion hereby to blesse God that it is already begun in you, and in some good degree wrought, and so labour to goe on in a course toward greater perfection, in order to the accomplishment of that ever to be sought after and mightily to be longed for happinesse in heaven at your departure hence, which is the enjoyment of Christ, and the compleatly full and filling joyes at Gods right hand in the kingdome of glory.

And this is all the harm I wish you, and that this may be both your Lot, that you may be heirs together

of

*but needs him with li that for them out of the world
the second of the conditions the 5 and the 15*

we should not be so fastidious but live with themselves

The Epistle, &c.

of the same grace which may put
you (through Christ) into the full
possession of the same Glory, is the
earnest desire to you and for you
both, of him who is one that
loves you upon the best account,
And

*Your friend and servant
for the work of Christ,*

*Cammerwell,
Jun. 25. 1660.*

RI: PARR.

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A N EARNEST SWASION

TO A

Speedy and Practicall Reformation,
Carefully to be heeded, and effe-
ctually performed by every particular
person, as indispensably necessa-
ry to his Salvation.

CHAP. I.

*Perswading every Soul to heed his own
Salvation, and endeavour it as his chiefest
concernment, and to consider it speedily,
seriously, and wisely.*

THE INTRODUCTION.



Carest thou O man who
art of a Choice extracti-
on, endowed with super-
naturall gifts; made Lord
of, and more excellent
then any of this visible
Creation; to whom the eternall God
hath committed Talents of Reason, Consi-
deration, Will, Affection, and an Immor-
tal Soul; whom God hath designed to sub-
lime

S. 1. 2

C

lime

time employment, and immediate enjoyment of thy Creator, to make thy full and everlasting happinesse which is yet to come ; should I doubt thou carest not whether thou be saved or damned, be for ever miserable , or for ever happy, when thou goest out of this world ?

S. 2.

Thou art hastening apace to thy long home, to an unchangeable State; consider shortly thou must die, thy Soul and body parted asunder, and from this world and present enjoyments within a few days, (it may be hours) thou must appear in another world, to abide either with God, Angels and Saints in Heaven, or with Devils and Reprobates, and damned wretches for ever in Hell ; and shall I doubt thou believest not this ? or that thou carest not which of these two so contrary events befall thee, or that tis a thing indifferent to thee to be saved, or damned, in the other world ?

S. 3.

Far be it from thee, precious Soul, to be carelesse of this thy so great concernment.

S. 4.

I have met with some indeed that have made a mock of sin, and heard of others that have made a jest of Hell, and a scoffe of Heaven ; but such are either fools or madmen, besotted, deluded, beguiled, inconsiderate, desperate wretches ; bellowing beasts, not believing men.

S. 5.

But thou (I hope) although a sinner, art not

not so far gone, as desperately to throw away thy precious Soul at once; nor yet so proud, so obstinate, or hardened, as to refuse, reject, and *despise* these saving Counsels now put into thy hand; that may deliver thee from sin and misery, and dispose thee for *Holinesse* and *happinesse*, if thou take them up into thy mind, and considerest them seriously.

A *sinner* thou art as surely as thy mothers child, thy judgement corruptly blind, thy will perverted, thy affections disordered, thy whole nature polluted and spoiled; thou hast been, (and art thou not so still to this day?) one that hath brought forth an innumerable spawn of Actuall sins, of vile and ugly shapes, in several kinds.

Thou hast repeated those acts of sin, (to the Aggravation of thy guilt and shame) thou canst not tell how often: Thou hast (it may be) uttered many a vain, unnecessary and false oath, thou hast spoken thou knowest not how many idle, unsavory, reprochfull, revengefull, passionate, bitter, wanton, unholy, unchristian words with that tongue of thine; thou hast forged and told in jest and earnest many a lye and falshood, hast thou not?

Thou hast (tis likely) conceived and declared much prejudice against the wayes, worship, and servants of God; and

S. 6.

S. 7.

S. 8.

- carried thy self contemptuously toward all the meanes and persons that would reclaim thee.
- S. 9. Hast thou not been intemperate in meats, and drinks, clothing, recreations; so as thou canst not reckon all thy excesses this way?
- S. 10. Didst thou never wrong any one in name, body, soul, goods, nor requite (to other) evil for evil, and very frequently evil for good, to the great dishonor of God and Religion, and prejudice of thy neighbour, and thy own poor soul?
- S. 11. Hast thou not been an enticer or tempter of others to sin, who (it may be) are either hardened in those evill waies, or damned already, for those sins thou wast the occasion of, by thy example, encouragement, counsel or toleration?
- S. 12. Thou hast neglected to pay thy vows and engaged homage to God thy Creator, Redeemer, and Preserver, and that very often.
- S. 13. Thou hast (tis probable) come before the Lord, as others, with an unwilling mind, and hast offered to him in Sacrifice the blind, and maimed, and hypocriticall heart, cold and discomposed, distracted prayers, when thou hast prayed by thy self or with others.
- S. 14. Thou hast, (it may be) hated from the very Heart the strict wayes of holinesse in

And in praſtiſe of one kind or other.

5

in ſoul and life, and turned from ſaving admonition as a deteſtable thing.

Thou haſt ſlighted Gods invitation, reſiſted grace teaching, reſuſed Chriſt reigning, reproched and ſcoffed at the Miniſters of Chriſt earneſtly perſwading: theſe things thou haſt done, and in all or ſome of theſe curſed courſes, thou haſt continued ſo long, that it is grown to a cuſtom, and as naturall to thee to ſin in one kind or other every day, as to breathe the aire, to move, eat, or drink, or ſleep, is it not?

S. 15.

And to make up thy meaſure full of wickedneſs, all this while thou haſt abuſed the wonderfull patience, mercy and long-ſuffering of the Lord thy God.

S. 16.

But we are ſure that the judgement of God is according to truth againſt you that commit ſuch things; for that, they which have committed ſuch things ſhould repent and forſake them all, yet do not, but adding this to all, that by deſiring the riches of Gods goodneſs, forbearance and long-ſuffering; not knowing that the goodneſs of God leadeth thee (not to ſin, or continuance in ſin, but) to repentance; but by this thy hardneſs and impenitent heart treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God, who will render to every one according to his deeds.

S. 17.

Rom. 2.
v. 4, 5, 6.

S. 18.

O read and consider well this dreadful place, and see doth it belong to thee? art thou such an one as is herein condemned? bethink thy self what thou hast been, and what thou art, what thou hast done; consider thy ways, and the frame and tendency of thy spirit.

S. 19.

It may be thou hast been guilty in all these wayes of sinning, and if thou wert, tis pity thy life, tis pity such a wretch, such a monster should be nourished: But alas! if thou art in a state of sinning habitually, though but in any one kind; that were enough to destroy thee for ever, and cut thee short of happiness: yea although it were (which I am past doubt it is not,) that thou hadst not been notoriously guilty of any of these sins which are the Issues of depraved nature, and naturall product of the evill disposition in thee, and which are necessarily brought forth in the outward man if not restrained; yet if these be frequently in thy thoughts, if they be nourished and allowed there, tis all one to him who sees the inwards of the Soul, and with what company it keeps; the Lawes of God reach unto the heart, they are spirituall, and Christ rules the inward man as well as the outward: dost thou not know that all thy sins, where and when committed, are upon Record before the Lord?

Pl. 50. 21.

Hos. 7. 2.

But

No hope of salvation without reformation.

7

But if this make thee not yet know thy self, then know farther, and let this be to thee as it is in it self, an eternal Truth, a decreed Law, That except thou (whoever thou art, either notoriously bad or seemingly tolerable to thy self) be converted, reformed, so as to leave off in heart and life all thy known sins, and lay apart all thy ungodliness, and lead an holy, sober and righteous life, and that to the end, thou canst not be saved.

S. 20.

Before Conversion comes, before that gracious method of Regenerating souls pass upon thee, and thou be reformed and brought out of the state of sinful nature into a state of holy reformation, there is no hope for thee of thy salvation: Nature and sin note thee a child of *Adam*, Grace and conversion declare thee a child of God, and an heir of a glorious Eternity.

S. 21.

Well then, thou art either unreformed in whole, or reformed but in part; to the one all is wanting, to the other something is yet lacking to make thee a sound Christian; each of you is the person to whom I address my present swasion.

S. 22.

And I hope thou (so bad as thou hast been hitherto) art not past all cure remedies; and I am sure thou art not, unless thou still refuse, and hardness hath taken

S. 23.

up thy heart as a judgment from God, I doubt not but, through the grace of God, in the use of these spiritual means, thou mayst of a vile Barbarian become a sound Christian, of a child of wrath an heir of glory, of a foul sinner a fair Saint, if thou be not resolved against thine own happy reformation.

S. 24. Poor soul, thou hast so much to begin withall towards thy saving change, thou hast Reason, wilt thou let it but work, and wilt thou yeeld to reason?

S. 25. Thou hast Faith, some kind of faith; wilt thou believe what God by his Word hath revealed of his mind concerning thee and every man in thy case, and consent to Truth?

S. 26. Thou hast Consideration; wilt thou be serious, and consider wisely for thy self thy own soul, how thou mayst become reformed, that thou mayst become happy? Consider wisely, it is thy own concernment, it is thy own soul must pay dearly for it, if thou art not reformed soundly and speedily; it is thy own soul shall reap richly by conversion, if thou defer not to come in, and give not out until it be completed.

S. 27. Thou hast now an opportunity put into thy hand, thou art once again called to, and perswaded to be reformed; wilt thou follow this Call, and yeeld ere it be too late?

late? Now again it is offered thee, Christ is ready, and grace is ready, grace to assist thee, Christ to receive thee, the Word of God to guide thee, and holy Spirit to convert thee, and I thy hearty well-wisher to thy excellent soul, do in the Name of Christ earnestly entreat thee. — Now 'tis put to thy choice, whether thou embrace it or no, now is the acceptable time, the day of grace: To day therefore (O thou that carest for thy soul) after so long a time, while it is to day; for if night come, if death come before thy work of conversion be finished, thou must lie down in sorrow, and possess an eternity of horrid darkness and woful misery.

Come Man, I think thou hast so much Reason, so much Faith, so much Consideration, so much Experience, as to understand and believe that thy eternal happiness lieth not here below in this terrestrial world, but in Heaven with God above in glory; and that thou wert made for some higher end than to live among visible creatures, to eat, drink, work, play and sleep; sure thou art persuaded there are other things to be looked after by one of an immortal principle, than to gather terrene riches, and to taste bodily and sensual delights and honors in this present life.

Know excellent Creature, know, believe

S. 28.

S. 29.

S. 30.

lieve thy Creator and mine hath appointed us for more excellent work, and most transcendent happiness.

And this I am perswading thee to seek after, and provide for, I have no design with thee or upon thee in this business that is low or base, but high and noble. I come not thus to thee from any earthly Prince, to beg or command thy worldly goods, but from the King of glory, to intreat and command, and beseech thee to part with thy shame and misery, thy sins, and turn to Christ and holiness, and to beseech thee that thou wouldest yeeld to be made gloriously happy; all the harm I mean thee is that thou mayest be saved, and this is the best, the very best thing I can wish to thee and my self also, and all that I would have thee part with is nothing but that which is worse then nothing, and that is sin: Which all Gods children are glad at the heart they are rid of, and that they are gotten out of the dominions and regions of sin, into the Kingdom of Christ and under his rule.

S. 31.

Then that we may reason together to some good purpose, be but plain-hearted and honest in this business, lay aside all prejudice, make no shifts, no evasions, fear nothing Man if thou meanest to be good and holy in good earnest, there are

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no invincible Giants in the Kingdom of Christianity; put on the resolution of a man and thou wilt be victorious, mean but as well to thy soul as I do, and then to be sure thou wilt be as earnest with God for to reform thee, and as carefull to use the means and take the opportunity, as I am to perswade thee to it.

Be but as willing to submit to the teaching of grace, and to accept of the proffered help from Christ, and then shalt thou quickly be rid of thy damning sins, and be brought into a holy and saving frame of spirit and course of life.

I observe (and so may you,) that when Christ had a mind to do good, and shew a speciall favour to any in distresse, (And our dear Lord Christ hath still the same mind toward every poor sinner to this day to do him good,) his first question to such is, *Wilt thou be made whole?* And, *what wilt thou that I should do unto thee?* And no sooner the poor sinner can find in his heart to be willing to be helped and healed, and to seek unto Christ in good earnest, but immediately Christ saith, *I will, be thou whole, Take up and walk, I will, be thou clean;* and the Text saith, *And immediately his Leprosie was cleansed.*

And likewise take notice, that the cause why a miserable sinner continues unreformed

S. 32.

S. 33.

John 5. 6.
Mar. 10. 51

Mar. 8. 3.

S. 34.

Jer. 13. 17

Ezek. 18.
31, 32.

Joh. 5. 40.

S. 35.

Act. 16. 30

med and under the power of his sins, is because he will not, hath no mind to be altered, doth not earnestly desire it. That this is so, you may see *Jeremiah 13. 27. I have seen thy abomination, Woe unto thee, wilt thou not be made clean, when will it once be?* and *Ezek. 18. 31, 32. I have no pleasure (saith God) in the death (that is, damnation) of a sinner, but rather he should turn and live;* and that the cause of mens ruine and destruction is from themselves, rather then they will turn they will die. *Why will ye die? turn you from all your transgressions, why will ye die?* So likewise our Saviour Christ in *John 5. 40.* tels us why men lose their Souls and happiness, it is, *They will not come unto me that they might have Life.*

And I observe also when a man is convinced of the necessity of Salvation, and by the consideration of the greatness of his sins, and necessity of leaving them all, yet the difficulty of conversion and parting with old friends, (as a sinner thinks his lusts and sins are) he cries out, *what must I do to be saved?* as the Jaylor did *Acts 16. 30.* Which is the first quere to be made: and when a sinner comes to this once, to be willing and seriously desirous from his very Soul to be made whole and clean, and then earnestly to seek out how he may act that he may be saved, then Christ takes

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takes him to cure, and then directs him by his word, and helps him by his Spirit, first to Reformation here, and then to Salvation hereafter.

Now precious soul, is it in thy heart to desire, and dost seriously ask what thou shalt do to be saved? (If so,) I have it from God to tell thee that thou mayest be saved, If thou believe in the Lord Jesus, repent thee, and turn thee from all thy ungodliness, to serve the living God in Righteousness and true holiness, from this day to the end of thy life, and submit to Reformation in heart and life, thou shalt be saved.

S. 36.

Wilt thou submit to Reformation, wouldest thou be made clean, and be effectually turned from all thy sinfull thoughts and practises? O poor sinner art willing?

S. 37.

Then first try thy heart, whether in good earnest thou desire it; canst thou go in secret, and pour out thy soul, and utter thy desires before the Lord, in this or the like prayer, for this very thing that thou mayst be reformed? If thou art willing then to be reformed from thy very soul, thou canst speak thy Requests to God, to help thee through the work, and then thou wilt be willing to take up advice and consideration, and yeeld to the intreaties, and fall upon the practise with-

S. 38.

without more ado, speedily without delay, if thou canst thus pray from thy heart, there is great hope of thy Reformation.

CHAP. II.

The hopefull sinners Prayer.

S. I.

Ezek. 33.

11.

1 Tim. 3. 4

1 Pet. 3. 9.

Mat. 9. 13.

2 Cor. 5.

20.

1 Tim. 4.

20.

2 Tim. 4.

12.

O Most glorious, holy, just and gracious Lord God, thou who art the knower of hearts, and lover of souls, thou hast said, Thou hast no pleasure in the death of a sinner, but rather he should turn and live, and art not willing that any should perish, but that all should come to repentance; and to this end thou hast sent thy dear Son Jesus Christ into the world, to call sinners to repentance; who gave himself for us, that he might redeem poor sinners from all their iniquities, and purifie his redeemed ones: thou hast likewise given thy Spirit to sanctifie our hearts, and with thy Word to convince and convert such as shall be saved; and that poor sinners might be converted and turned from darkness to light, from the power of Satan to God, that they might receive the forgiveness of sins, and an inheritance among the sanctified. Thou hast appointed thy Ministers to call sinners, to invite, beseech, exhort, reprove,

The hopeful Sinners Prayer.

13

prove, admonish, guide and direct poor sinners, to reclaim them, to bring them off from their evill wayes, and to shew them the way to Heaven; and hast promised eternall life to those that obey thee to their lives end, and hast threatned eternall punishment to every impenitent unconverted sinner.

O Lord, how wonderfull art thou in mercy and goodnesse! I am one of those vile and miserable sinners whom thou hast often called to amendment; to whom thou hast sent thy servants, importunately beseeching, that I would cease to do evill, and learn to do well, that I would but turn and live; but hitherto I have not fully yielded, I have (dear Lord) too too often and too too long put thee off with excuses; and when I could say nothing for my continuance in sinne, nor against holy living, and speedy reformation, yet then have I delayed my necessary duty with a promise of reformation, delaying from day to day that which I have promised, and continually going on in that which I should renounce, even to this day, O Lord, thou knowest it.

S. 2.

Many opportunities have been given unto me, much grace offered, many Sabbaths, many Sermons, many Counsels, many a check of Conscience, many rebukes from the Lord in sad dispensations, and

S. 3.

and all to reclaim me ; and long hast thou waited for my return, that thou mightest pardon and be gracious : But alas ! alas ! I have abused thy long-sufferance, made light of thy invitations, and all thy sweet and kind perswasions and fatherly corrections. I have heard thy Messengers speaking to me time after time from the Lord, saying often with tears in their eyes to me, *Regardlesse, hard-hearted Wretch, Oh do not, do not the abominable things which I hate, O why wilt thou die ? But all in vain ; my obstinate hard heart hath said, There is no hope, I will not change nor amend.*

S. 4.

Yea, Lord, although thy severe and dreadfull threats have come to my ears against such sins, as I alas ! as I my self am guilty of, and there is nothing that keepeth me on this side hell all this while but thy wonderfull mercy, forbearing execution on such an evill doer as I have been ; and yet for all this my fool-hardy heart is set upon evill still.

S. 5.

Mat. 18. 3.
John 3. 3.

I have heard from thy Word, as it were from Heaven to me by name, that Except I be converted I shall never enter into the Kingdom of Heaven, and yet I have not seriously minded it, but to this day I have continued to follow lustfull desires and unchristian practises, alas, to this day too long !

But

But dear Lord, wilt thou be intreated by me a vile sinner, as I am now, to move my heart effectually, that I may set upon reformation to purpose? Lord, if thou wilt thou canst make me clean, holy, just, sober, and a sound convert; thou hast bid me (although a miserable sinner) to ask according to thy will, and thou hast promised to hear and grant.

It is thy will, most holy God, that I should turn and live, and it is the desire and earnest request of my soul; that I may leave off all my ungodlines, worldly lusts, vanities, and all my sins: And that I may become a new man; a sincere and holy Christian, Lord help me, and never leave me; begin and finish my Reformation in heart and life: make this little book an happy Instrument of mine Amendment. Let the truths from thy word convince me, let the Arguments perswade me, let the reasons move me to a speedy practicall resolution, let my many sins yet unreformed shame me and weary me; let thy Threats deter me from sin, let thy promises allure me to Holines.

S. 7.

Let thy Grace accompany my Endeavours this way, let the few dayes I have to live, and the great work I have yet to do for my soul, drive me to hasten my Resolution; let not sloth, nor delusions, nor any temptation or secular Interest whatsoever entice my poor soul from this work of self-Reformation.

S. 8.

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9.

I am Resolved to read, consider and practice; dear Lord, help my Resolutions, and further this happy work of reformation in my heart and life. Say Lord, for Christs sake, to my soul, Goe on and prosper. Amen, Amen.

S. 10.

Now if thou canst truly from thy heart bewail thy former neglect and miscarriage, and beg heartily of God to assist thee in this thy so great concernment, then art thou hopefully prepared, and in a fair way both to receive further Instruction and Resolution for thy saving Reformation.

And accordingly I shall in the name of God proceed with thee after this method:

I.

In the first part of Reformation, which consists in forsaking of all thy sins and evil practises,

1.

To shew what is meant in this design by **SAVING REFORMATION**, that you may understand your businesse.

2.

To prove the absolute necessity of such a reformation in order to salvation, that you may believe it.

3.

To discover those *sins* which are in every instance inconsistent with saving reformation, which if not forsaken in heart and life, will infallibly bring destruction to thy soul at last; that when you know them, and the dreadfull consequence of them, you may be induced to repent them, to renounce them all, without any

any further delay or hesitancie.

To give you some speciall *Directions* about this thing, that it may prove Effectuall, that your labour may not be lost, but through the grace of God successfull.

To urge the duty upon you with *undeniable arguments*, to move you to be speedy and practicall in Reformation.

And this is done in this first part about Reformation, as it comprehends a turning from all Evill in heart and life, a ceasing from sin in all its instances and appearances.

I doe in the Second part of Reformation, *which consists of an holy Life*, 1. Propose the practicals of saving conversion in all Christian performances, and right orderly heavenly Conversation.

And shew likewise the *absolute necessity* of such a course of holy living, to make our *reformation* complete, and our *salvation* sure.

Lay down some *Directions* for the holy ordering of you life; both for *Time* and *Duties*.

Lastly, I doe conclude with *earnest motions* to perform all the requisits to thy salvation *constantly* to the end.

And no man can set himself against, or refuse to yield to all that is here moved for, nor delay his reformation, but he that hath forfeited his reason, and all his

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II.

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4.

interest in Christ, and hath sold himself to wickedness, and resolves to be miserable in despite of God and good Counsell, and is grown desperate, and means to cast away his precious soul for ever. But I hope thou that hast read so far as this art not such an one; and therefore I intreat you would seriously consider what is said to thee in each particular about thy speedy Reformation.

CHAP. III.

Of Reformation in the notion of it, as it is intended for practise.

S. I.

Reformation (which is the subject I am about to treat of,) is a word not very frequently used in Scripture, but the thing I mean by it is in many places described. And I chuse this term of *Reformation*, because it comprehends what I mean to exhort you to, and as it is a Vulgar word best known to such as I am writing to; and you understand thus much by it, that when a man hath been vicious, vain, worldly, naught, and hath left off those wretched courses, and is become sober, just, serious, humble, charitable and good, now (say they) he is a *reformed* man or a *changed* man, another manner of man

man then he was before, he is now reclaimed, a man of an other nature and life; I mean by it much the same thing as you understand it; but in this latitude I mean no less by Reformation then a through Change of disposition and life from that which is bad, displeasing to God, and disadvantageous to thy own precious soul, to that which is good, and commanded by God, and of necessity to be done by thee in order to thy salvation.

And if you understand better the meaning of your *duty* by these expressions, *Conversion, Repentance, Regeneration, Renovation, Sanctification, Returning*, then whatever is comprehended under any or all these terms I mean by Reformation, and so much I aim at by this perswasion to a speedy Reformation.

For the word in its own proper signification is a state unto which either persons or things disordered and out of course are reduced, as unto their *first form or state* wherein they should be, either by *creation, or appointment and Institution*: now every sin, and Inclination to it is a great disorder, and holiness is the Rectitude and right frame of soul. Therefore untill I am reformed I am out of order, and out of the way to eternall happiness, and in a course leading to eternall misery; so that Reformation is a *Reducement* of the heart and

S. 2.

S. 3.

life of man, every man that means to be saved, to that state and frame of soul and life as is meet for heaven, such as unto which God hath promised eternal life.

S. 4.

And when I perswade you to think on your sins, and be sad at the heart, grieve and lament that you have been so bad by inclination and evil practices, and hereupon to leave off all your transgressions, and turn to God and holy living, then I mean *true repentance* by reformation; when I intreat you to change your evil disposition of heart, of your mind and disordered affections, and evil actings of your life, to live unto God, to adhere unto him, to serve him in all things, to lead a pure and holy life, then I mean *sound conversion* joyned with *sanctification* by reformation.

S. 5.

And you must grant, That sincere repentance and sound conversion is absolutely necessary to Salvation; and every one that is come to years must repent and be converted, or else he cannot, for he shall not, be saved.

CHAP.

CHAP. IV.

Of mans state before Reformation, implying the necessity of amendment.

HAVING declared what I intend by Reformation, I shall shew you that such a reformation God requires of thee, and every one that means to be saved, as absolutely necessary to thy salvation : *Tis not a thing indifferent, as though it may or may not go well with thy soul, whether thou perform it or no ; but, in plain terms, be reformed and thou shalt surely be *saved*, be not reformed and thou shalt assuredly be *damned* ; and until reformation come on thee, thou art no better than a *child of wrath*, a *servant of sin*, and so in a state of *enmity against God*, and consequently under the power of Satan, and a subject of his horrid Regiment, and a vessel fitted to destruction.

The first state of mankind (you believe) was a state of *perfection* ; God made man upright, holy and good, without sin, or any actuall disorder or deformity ; and if man had stood to this, and continued in his *Primitive Integrity*, there had not needed but adhesion to God to have secured the eternall happiness on man, there wanted

S. 1.

S. 2.

not Reformation, for there yet was no deformation.

S. 3.

But the unhappy defection that our first Parents made, brought themselves and mankind (unto this day) into a dreadful state of sin and misery; and being defiled with sin, dishonored, disordered and spoiled, we are no more to be accounted of but as enemies to God, a company of lost and miserable wretches, carrying in our very nature the markes of shame and misery; and untill restoring grace comes, we are but (O sad to say!) the children of wrath, being first enemies to God, God is become a God lothing (but justly lothing) us in this state (as 'tis said) * *Their soul abhorred me, and my soul loathed them, † for there is none righteous* (before restoring grace come) *no not one*; for all are under sin, the power, guilt, and filth of sin, * *And by nature the children of wrath.*

* Zach. 11.

8.

† Rom. 3.

9. 10.

* Ephes. 2.

2, 3.

S. 4.

Now as long as any man is in his naturall estate, acting according to the disorder of his soul, following the sinfull motions and lustings of his own depraved heart, he is still under the power of sin, and curse of the Law, and hath nothing to do with God as a Father, nor with heaven as an inheritance; sin cuts him off from those relations, and continuance in sin debares him quite from any benefit of Christs coming in the flesh, onely there is afforded

afforded possibility to be saved, through the Commiseration of God toward miserable man, and to repair in man what was defaced, and to restore by Christ what was lost by Adam.

And if thou return in time while grace is offered thee, and Christ is calling thee, if thou leave off thy sins, and become a new man, if thou submit to reformation, and dost repent thee of and forsake all thy sins, and ledest a new life, *walking in the commandments of God* constantly and sincerely, if thou art thoroughly converted in heart and life, thou mayst be saved; but otherwise, if thou continuest unregenerate, and abidest impenitent, and art not converted, and wilt not be reformed, never hope to be saved, but in terror and trembling of soul expect to enter into that horrid and black eternity of misery, unavoidable, unrecoverable, when thou art taken by death (in thy sins) out of this World.

If you are not yet perswaded of this, consult these following Texts impartially, which render what I say (and therefore I affirm it constantly) undeniable, being the decreed Law of God about this very thing, and undoubtedly shall be made good.

This Truth is that we must acquaint you withall, and this is that I mind you now of from the Lord, * *Say unto the righteous,*

S. 5.

S. 6.

S. 7.
* Esai. 3.
10. 11.

* Ezek. 3.
19.

S. 8.

Ezek. 18.
10.

reous, it shall goe well with them, for they shall eat the fruit of their doings. Woe unto the wicked, it shall go ill with him, for the reward of his hand shall be given him.

* If thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his Iniquities. Now this is said to thee, who ere thou art, in thy sinfull course, or in any one way which is sinfull, and if thou doe not turn from that thy wickedness, thou art a dead man, a lost man; this will not be repealed, thou must turn or die, slight it not, it is thy particular caveat as much as any is in the world.

There is another such like place, Ezek. 18. v. 20. to the end of the Chapter. The summe is this, that though God takes no pleasure at all that the wicked should die, but that he should turn and live, yet the wickedness of the wicked shall be upon himself, and he that commits Iniquity, and dyeth in them, for the iniquity that he hath done shall he die; but if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live. Then the counsell is this, v. 30. Repent and turn your selves from all your transgressions, so Iniquity shall not be your ruine, wherefore turn and live. Can there be any more just and plain dealing then this? Which is fitter now, that thou shouldst turn from

from thy wicked ways, or that God should abrogate this Law of his after all this warning given thee? Consider this, sinner, and turn, or expect to burn for ever.

The next proof I bring out of the New Testament, which shall not leave the least refuge of hope to any unreformed man, that he may be saved and not converted. I desire you be serious and consider them well, and doe not turn them slightly over, with an *I hope I may be saved for all this*: for certainly as thou art alive thou must be reformed or thou canst not be saved. Wilt thou believe what Christ hath said? *Mat. 18. 3. Verily I say unto you, that except ye be converted, ye shall not enter into the kingdome of Heaven*: and *John 3. 3. Except a man be born again, he cannot see the kingdome of God*. What think you of this? doe you believe this in good earnest? can you evade it? If you think that God of his grace may save you without such a reformation, then see what Gods saving grace teaches all that may hope to be saved, *Titus 2. 11. The grace of God which bringeth salvation hath appeared, teaching, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world*. And when this is done in sincerity, then the 13. verse bids us, *Look for that blessed hope of heaven*: But untill this Reformation be wrought,

S. 9.

Mat. 18. 3.

Jo. 3. 3.

Tit. 2. 11.

wrought, a turning from evil, all ungodliness, and living holy, there is no hope of salvation.

And if you hope Christ will pardon, and he will save thee without all this adoe, consider what he himself hath said, that an unreformed man shall not be saved. And *Mat. 7. 21. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he (and onely he) that doth the will of my father which is in heaven.* And 'tis the will of God thou shouldst reform and become holy, just and good.

S. 10.

And know further, that Christ gave not himself for us, that we might be saved without passing the strait gate of Reformation and conversion to heaven, or to bring men *per saltum* immediately from their sinfull and ungodly practises to heaven without any more adoe; No, see *Titus 2. 14. Who gave himself for us to redeem us from all iniquity, and to purifie unto himself a peculiar people, zealous of good works.*

S. 11.

See once more, that Reformation, which is a sorrow for, and forsaking of all sinfull ways, and a turning to God and holy living, is absolutely necessary before God will pardon, much less save any man.

* *Acts, 3: 19.*

Esai. 55. 7.

* *Repent and be converted, that your sins may be blotted out.* No blotting out of sins, no pardon without Repentance. So Let

the

*the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, (i. e.) by an hearty and practical Reformation; and then see what follows, and not till then, he will have mercy, he will abundantly pardon. You may likewise find that * God is not willing that any should perish, but that all should come to repentance ; which doth infallibly imply, that he that cometh not to repentance, and a reforming repentance too, must perish.*

And we find men that are not in a conformity to the will of God in heart and life, and will not be reformed, nor by any means brought to their Creators will, and doe that which is good, carrying upon them the black mark of desperate wickedness, and a son of perdition, a reprobate. † *To the wicked God saith, what hast thou to doe with my covenant to mention it , as though it belongeth to thee ? for it doth not, seeing thou hatest to be reformed, thou hatest instruction ; untill Reformation be wrought, no promise of salvation to thee, * Because I have called and ye refused, and have set at nought all my counsells, and would none of my reproof, nor leave off your folly, your wickedness, therefore shall destruction and anguish come upon you, and you will cry and call upon me; but I will not then hear you, you shall not find me, but shall*

* 2 Pet. 3.
9.

S. 12.

† Psal. 50.
17.

* Pro. 24.
30, 31.

Pro. 29.1.

shall be *Recompensed* according to your *ways*. He that being often reproved hard-
neth his neck, shall suddenly be destroyed,
and that without remedy.

S. 13.

Many more Texts might be brought to
confirm the point; for the mind of God
touching this very thing is so fully, clear-
ly and frequently revealed in Scripture, of
purpose to deterre and drive sinners from
their evil courses and secure presumption,
and lest any excuse might be left to any
wicked man, why he doth not reform,
leave off to doe evil, and learn to doe well,
seeing there is such a necessity for such a
Reformation, if a man meaneth to be
saved.

S. 14.

But I think I have sufficiently proved the
duty and necessity of a sound Reformati-
on; by which you may perceive 'tis not a
trivall or indifferent thing I am perswa-
ding you to, but weighry, and of as much
concernment to thee as thou valuest thy
salvation; for as it had been better never to
have been, then to be for ever miserable, so
assuredly as thou art a man or woman, thou
shalt never attain heaven, nor escape eter-
nall misery when thou diest, except thou
reform both in heart and life what is to be
reformed while thou livest in this present
world.

CHAP. V.

Containing a catalogue of sins which are altogether inconsistent with the state of saving grace, and doe most necessarily inferre and procure damnation to them that are guilty, and will not be reformed.

HAVING shewn in the foregoing Chapters both the nature and necessity of reformation, I come next, and now to acquaint thee with *some particular sins*, which to practice and continue in is death, and every one, if an actuall sinner in any of these doth not speedily repent of and reform; and also if thou lovest or likest any of them, though not brought forth into act in the outward man, yet must be mortified, resisted, subdued, or else there will be no hope for thee of salvation, being inconsistent with a gracious frame of soul, and saving Christianity.

Reader, I would not peremptorily charge thee as guilty of any one damning actuall sin, much less of all those, any of which is more then enough to render thy state miserable and deplorable, but none of them shall actually procure thy damnation, if thou heartily repent for, leave off, and in time, ere it be too late, in this thy day of continued grace to thee, dost re-

form

S. 1.

S. 2.

form, by renouncing them all in heart and life, & withall doſt affectionarely embrace, and actually perform inſtead of them the contrary virtues, which are oppoſed to the ſins thou art guilty of.

S. 3.

For when a ſinner is brought to the knowledge of his faults, and immediately repents, imploring the grace of God for his ſincere amendment, and withall ſets himſelf againſt them all, and enters (without delay) upon a courſe of holy living, and continueth in a watchfull obſervance of his ſinfull inclination, and checks the motions, and prevents the acts of ſin in every kind, and withall turns to God, to think and act that which is pleaſing to God, and obſerves to doe his will in every *Instance*, both for avoiding evil, and doing good, this man is in a happy eſtate for the preſent; and through Gods grace aſſiſting him in ſuch a courſe to the end of his life, he ſhall undoubtedly be pardoned, and in Chriſt accepted of, *juſtified*, that is, acquitted of the guilt of his former ſins, and ſaved eternally.

S. 4.

But on the contrary, if thou reform not, but goeſt on ſtill in thy ſins; repeating the *acts* when temptation comes, and ſetling the *habit* of an irregular, inordinate diſpoſition and courſe of ungodlineſs, though mixed with ſome acts of ſeeming religion, there remaineth no ſacrifice effe-

ectual

shall for such an one to expiate his sins, or to make an atonement for him; nor men, nor angels, nor Christ himself can doe him any more good, no more then for him who hath renounced Christ and Christliumity, and hath proceeded to commit the unpardonable sin: but he, such an one who ere he be, must remain *hopeles* for ever, either to escape the horrors of hell, much more is he left without hope of being saved, except he repent and change his course in time.

This being so, doth it not concern thee, and every soul that hath any regard to his own eternall well-being, to look into his heart and life, that he may know his danger? and so if he find himself charged with any sin, which to live in is death by the decreed Law of God, thou mayest forthwith renounce it and all, and turn from it, and all that are a kin to it, that so thy precious soul may escape the severe stroke which is falling on such a sinner.

Come then along (considerate soul,) and take a view of those sins and dispositions of heart that carry with them the black characters of death, condemned to the pit of Hell, by an unalterable decree; and every one that is guilty of them all, or any of them, and doth not repent, and forsake them utterly, is the person that must expect to be *condemned*

E

for

S. 5.

S. 6.

for living in those sins ; because he doth not reforme by a *speedy, hearty, and voluntary* change of life : pray God thou be not he that resolves to continue in them. If thou be guilty,

- S. 7. Consider, I beseech thee, thy case and state, and examine well thy self, whether these following sins may be charged upon thee, or which of them belongs to thee ; marke them as you goe, and read their doom with trembling, and never give rest to *thy* soul, untill thou art rid of them by Reformation.

I.

§. I. Wilfull Ignorance.

- S. 8. First of all consider, is Wilfull Ignorance and unbelief thy case ? if it be, thou art a perishing man in this state, till saving knowledg and faith come ; thou art a *child of darknes* under the power of Satan, if when means of knowledg afforded are neglected, when meanes offered are rejected by thee : And such is thy state, if so it be, that after so long living with the meanes of knowledg, so much hearing of the word of faith, and so many helpes for instruction in the knowledg of God, and ways of Godliness ; if it be so I say, that after all this thou art ignorant of the true God, and knowest not thy Saviour Christ, and upon what account he is thy Saviour,

Sayour, and what he is, and did to redeem thee; and if thou knowest not yet what thou art by nature, how hatefull sin is to the Holy God, how sin defiles, and will ruine the soul if permitted; if thou knowest not what it cost Jesus Christ to purchase thy pardon and acceptance with God; If thou understandest not the conditions, on thy part, to make thee capable of the benefits of Christs purchase:

If thou art yet ignorant of this, thy State is wofull, for tis in thee wilfull; thou hast neglected, or refused, or resisted this knowledg; and thy ignorance (seeing thou hatt the use of thy reason, and thy senses,) is thy sin; And because it is about the necessary and weighty things of thy salvation, and yet supinely neglected, or wilfully refused, it is now a contracted, superadded guilt; and except thou come out of this thy ignorance, and labour to know and understand so much of God in Christ, and the Holy Ghost, (at least as is necessary to thy salvation,) thou canst not be saved. For, if to *know the onely true God, and Jesus Christ whom he hath sent, be life eternal*, as Christ hath said, then not to know him as he is to be known, must needs be death eternall: and consider well, that *the Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that KNOW NOT*

S. 9.

John 17.
3.

1. Thes. 1:
7, 8, 9.

Prov. 5. 13.

13, 23.

Eph. 3. 18.

Hos. 4. 6.

Esay 27.

11.

Psal. 95.

10, 11.

2 Cor. 4.

3, 4.

2.

S. 10.

God, and that obey not the Gospel of our Lord Jesus Christ: and mark the dreadful allotment for such ignorant persons in the 9. verse, *Who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power.* Read also these Scriptures in the margent, if you would have more proofs of the danger of wilfull ignorance: *If our Gospel be hid, it is hid to them that are lost, they are lost who are ignorant of the contents of the Gospel.*

§. II. Infidelity.

Is Infidelity and unbelief thy condition? art thou still an unbeliever? And thou art an unbeliever, if thou acknowledgedst not, nor believest in the onely True God, the Father of Christ, and Creator of the World, as revealed to thee in the Scriptures; if thou believest not in Jesus Christ, the onely Eternal Son of God; If thou confests him not to be the true Messias, nor acknowledgedst him to be He that was promised, and in time was sent into the world, born of a virgin, and took humane nature into his Godhead, and suffered here on earth, death, for the Redemption of mankind, who were lost by sin, and under the curse and power of Satan; if thou takest him not for thy Saviour and Lord;

if

if thou yeildest not up thy self, thy mind, Will, affections, and actions to be sanctified, and ruled by him, thou art yet an Infidel.

If thou believest not the *Holy Ghost* to be God, and *proceeding* from the Father and the Son; and yet *equall* with the Father and the Son, and that the FATHER, SON, and HOLY GHOST, are one onely God in *essence, nature, power, dignity, infiniteness*, according to the Scriptures, thou art an Infidel: Nay, if thou believest not the holy Scriptures of the OLD and NEW TESTAMENT to be of God, given unto us for a full *Revelation* of the mind of God concerning our *faith, and life*; If thou believest not the *promises and threats* of the Gospel; If thou believest not *reward* for the Godly, and *punishment* for the wicked; a day of *Judgment*, where and when all mankind shall be *Judged according to their workes done in this present World*, in the Resurrection of all the dead at the last day, when men shall receive the *finall sentence*, from the mouth of Christ, either for the enjoyment of *Heaven*, or the torments of *Hell*, from that time for ever.

If thou believest not all this, thy state is *Infidell*, thou art yet an unbeliever; and if thou continuest so, this must be thy doom, read it and tremble, * *He sha:*

S. 11.

S. 12.

* Mar. 16.
16.

* John 3.
36.

† Rev. 21.
8.

*believeth not shall be damned. * He that believeth not the Son, (which is Jesus Christ) shall not see life, but the wrath of God abideth on him. † The unbelieving shall have their part in the lake which burneth with fire and brimstone, which is the second death.*

Consider this, and see if thy case be unbelief, whether it doth not concern thee speedily to reform in this particular, and become a true believer.

3.

§. III. Unrighteousness.

S. 13.

Art thou an unrighteous person? I mean one that is unjust in thy dealings with men; doest wrong either friend or foe, in goods, name, or life? Is it thy custom in trafficking with others to cheat, deceive, defraud, any one? dost thou keep back for thy own use that which is not thine own by consent, or purchase, or gift, from the right owners? hast broken thy promise and covenant made with man, wilfully? hast thou stolen from, or robbed any man of what was his, or others in his keeping? hast received stolen goods, knowingly, and consenting to thieves and robbers? dost usually doe to others in any case what in no case thou wouldest have them doe to thee? Then art thou an *unrighteous person*, injurious
to

to man, a wronger of thine own soul, and highly offensive to the Just and Righteous God, who loveth righteousness, and hateth iniquity; and hast sinfully transgressed that excellent Rule of thy blessed Lord and Saviour Jesus Christ, who hath said, that *whatsoever you would that men should doe unto you, doe ye even so unto them.*

Now if thou art guilty of unjust and unrighteous dealing you must repent of it speedily, and quit it absolutely, away with this evil frame and wicked practice.

Leave off to walk unrighteously, if thou meanest to be reformed and saved; but if thou wilt not, then take notice that this remains against thee, *All that doe unrighteously are an abomination unto the Lord thy God;* And then know that the *unrighteous shall not inherit the kingdom of God.*

Now will you dare to doe unrighteously any more? or wilt thou not much rather reform in time, then undergoe thy exclusion of heaven, and loss of thy happiness to the ruine of thy soul for ever, for thy unrighteous dealing?

Then be perswaded to rid thy hands of unjust gain, and thy heart and mind from all unjust and unrighteous thoughts and contrivances; that it may be said of thee, such was I indeed, but now I am reformed, I have left off all my unjust unrighteous dealing, through the grace of God,

Luke 6.

21.

Mat. 7. 20.

S. 14.

S. 15.

Deut. 25.

16.

Rom. 1.

18.

1 Cor. 6. 9.

S. 16.

S. 17.

Mar. 16.
16.

convincing me of my sin, warning me and helping me to forsake it. Adde this consideration, to further thee in thy **REFORMATION**, what will it profit thee, yea *what is any man profited, if he shall gain the whole world by unrighteousness, and lose his own soul?* alas, what will all thy getting doe thee good, when thou shalt pay so dear for it, even the unvaluable losse of thy precious soul at last?

4.

§. IV. Idolatry.

S. 18.

Is Idolatry thy sin? Art thou guilty of that? If thou hast worshipped a false God, any of the Heathen Idols instead of the true **GOD**; Hast thou worshipped, or prayed to, or before an image, directing thy service to it, or to God by an image of mans making? Hast thou adored, or worshipped a piece of bread, as though it were really and materially the very body of Christ? or hast thou adored a crucifix, and prayed unto it? Or attributed any divine power to a piece of gold, silver, brass, wood, made after the fashion of a cross? Dost thou give the honour, and worship due unto God, to any creature or likeness of any thing? thou then art guilty, thou art found a gross Idolater.

S. 19.
Rom. 1. 21.

Nay further, if thou in thy fancie dost conceive of the *eternall invisible GOD*, who

who is a pure *spirituall being*, as though he were like unto any thing thou ever sawest, and dost worship him under that imaginary shape, thou wrongest God, and hast set up an *Idol* in thy *imagination*, and so art thou an imaginary Idolater, though thou hast no picture before thine eyes: yea further, if thy heart, mind, will, affections, be laid out upon earthly things, and thou payest more true love to, and devoteest thy self to the pleasures, profits, and honours of this world; If thou servest the creature more constantly, affectionately and willingly then the great God, then art thou an Idolater; for what is *Idolatry* else but the setting up the creature in the place of God, and to give the creature the preeminence in our hearts and minds? and what is it to commit *Idolatry*, but a *serving the creature*, and *adoreing it* * *more then the Creator*, who is blessed for ever? And therefore the covetous worldling is branded with this abominable title of *Idolatry*, † *For this ye know, that no covetous man, who is an IDOLATER, hath any inheritance in the kingdome of Christ and of God.*

Now it mightily concerns thee to examine thy self speedily and narrowly, whether thou art guilty of *Idolatry* any of the forementioned wayes; whether thou worshippest an *Idol* for thy God, or
the

* Rom. i.
25.

† Eph. 5. 5.

S. 20.

the true God by an Idol; whether thou servest and prayest to the eternal Spirit, framing to thyself any likeness of God in thy imagination or fancie.

Whether thou servest the world, or any thing in the world, with thy dearest affections and desires, delighting in them, and seeking more them then God: If so, then art thou deeply tainted with this foul sin of Idolatry. Therefore now (dear soul) be advised, if thou findest thy self guilty, though but in the least, to repent and reform, rid thy self of this damning sin, which God doth hate, and will not tolerate in any one but such as those are determined for hell; for all Idolaters are *abominable* to God, and God would have his children keep themselves from **Idols**, from the *sight*, and from the *service* of Idols; * *My little children keep your selves from Idols*. And now if you will not come off from all Idolatry, then see what will befall you, you shall be shut out of heaven, and shall be shut up in hell, † *Idolaters shall not inherit the kingdom of God*.

1 Per. 4. 3.

* John 5.
21.

† 1 Cor. 6.
9.

Rev. 21.
17.

Rev. 21. 8.
Phil. 3. 19.

Without are Sorcerers and Idolaters, which shall never be admitted into the kingdom of heaven.

Sorcerers and Idolaters shall have their part in the Lake that burnes with fire and brimstone, which is the second death.

Now

Now judg thee, friend, whether it doth not needly concern thee to try thy self whether guilty, and then speedily to reform, and let fall all thine Idols, and serve the living God in spirit, sincerity and truth, and believe in him, and love him with all thy heart, mind, and strength of soul.

§. V. *Adultery, Fornication, Effeminateness, Buggery, Beastiality.*

5.

I should not name some of these, as the two latter, being abominations so much against nature, but that the wickedness of some men hath been so great, as to abuse themselves with their own sex, and abominably defiled themselves with beasts; so luxurious have been their lusts, like that of Sodom, and tis to be feared some to this very day are given to such abominations, and have been found out, and put to death for such cursed crimes, by men, and condemned to the fire of Hell, for their burning lust this way. Now if thou art guilty of such cursed wickedness, oh how quickly will the Lord find thee out, and how soon will damnation overtake both soul and body! The *abominable* shall burn in Hell, *shall have their portion in the Lake which burns with fire and brimstone.*

S. 21.

Rev. 21. 8.

But

S. 22.

But not onely such exclude from heaven, but also those other acts of unchastity, (1.) If thou in a married state hast at any time committed folly with any other, in lying with any other carnally, tis adultery, and thou art an *adulterer* or *adulteress*; yea if it be in thy heart to lust after another, and desirest it, and delightest in the thoughts of carnall fruition of the party forbidden, then our Saviour Christ saith this is adultery; *who-so-ever looketh on a woman to lust after her, hath committed adultery with her in his heart.* (2.) If thou in a single state hast before marriage known any one carnally, This is **FORNICATION**.

Mar. 5. 28.

S. 23.

(3.) Under the notion of **EFFEMINACIE**, you are to judge your selves guilty of that when you give your self to venerious, lascivious thoughts, loose words, embracements, gestures, attires that are alluring, and inticing to wantonness and bodily uncleanness, when you are contriving with delectation to satisfie those inordinate fleshly lusts, and attempt wayes to accomplish that fleshly design, such an one that doth so is to be accounted an *unchast person*, and **EFFEMINATE**.

S. 24.

Now examine thy self whether any of these sins be thy sin; art thou guilty of any of these, and wilt thou not be humbled at the heart for it, that thou hast been so naught,

so

so wicked, and by and by cast off far from thee all such thy thoughts, desires and practices henceforth for ever ?all these workes of the fleshly appetite abandon speedily, and keep thee chaste. * *Fornication and all uncleanness let it not be once named among you*, much lesse practised by any of you.

* Eph. 5. 3.

But if thou hast been so unhappy as to have fallen into any of these sins, alas, it is too much if thou hast been faulty but once, *take heed*, continue not in it, under pain of the losse of HEAVEN, and punishment of HELL; for if but once, yet thou art an adulterer or fornicator, and without repentance, & that to a reformation, how canst thou hope to escape this sentence? for the truth of God speaks it; *For this you know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of God: Nor fornicator, nor adulterer, nor Effeminate nor abusers of themselves with mankind, shall inherit the kingdom of God. But their portion lies deep in hell; † Whoremongers, and the Abominable, shall have their part in the lake that burnes with fire & brimstone, which is the second death. Now the works of the flesh are manifest, which are these, ADULTERY, FORNICATION, UNCLEANNESSE, LASCIVIOUSNESS, &c. of which I tell you, that they which doe such things shall not inherit the kingdom of Heaven.*

S. 25.

Eph. 5. 5.

1 Cor. 6. 9.

† Rev. 21. 8.

Gal. 5. 19.

I per-

S. 26.

I perswade thee then that thou wouldst strictly *examine* thy *life* and *heart*, and try if thou hast been guilty any of these wayes, as that the termes of *adulterer*, or *fornicator*, or *effeminate*, belong to thee, either in heart, or deliberate consent, or practice.

S. 27.

Then doe I earnestly intreat thee, as thou hopest for *pardon* from **God**, and to see him with comfort hereafter, speedily to betake thy self to an hearty *repentance*, *reformation*, and a *sincere amendment*; and henceforth keep thy vessell pure, be chaste in thoughts, words, and refrain consenting to lustfull motions this way, and abhorre acting any more so wickedly, and either seeing lust not, or lusting look not; but doe as *Paul* exhorteth Christians to : *Mortise therefore the members which are upon the earth, fornication, uncleanness, inordinate affections, evil concupiscence: For which things sake, the wrath of God cometh upon the children of disobedience. Marriage is honorable in all, and the bed undefiled; but WHOREMONGERS and ADULTERERS God will judge.*

ἢ ὁρῶν μὴ
ἔχει ἢ ὁρῶν
μὴ ἔχει.

Isidor.
Col. 3. 5.
6.

Heb: 13. 4.

6.

S. VI. Drunkennes.

S. 28.

Is drunkennes thy sin? and if it be it is a great one, and thou art guilty of this sin more wayes then one; men think them-

selves

selves for the most part then onely to be guilty, when they have drunk to that excessse as to wallow in their vomit, and have lost both reason and sences; This indeed is to forsake the manhood, and to be transformed into a beast and worse, for a beast is not capable of sinning by excessse; but a man sins wofully in so doing, for he breaks a *Law* of God, and sobriety, abuseth the creature, dishonoreth and debaseth his own soul, exposeth himself to *shame* and *scorn*, and gives a foul invitation to the devil to drive him to many other sins, as *swearing*, *cursing*, *whoredome*, *murther*, and the next wickedness is at hand; a fit instrument for the devils service, but in no wise fit for the service of God, nor works of his calling; a greif to his relations, the reproch of Religion, the shame of mankind. And his doom is dreadfull, *they shall come to poverty, woe to the drunkards, they shall be troden under foot, and drunkards shall not inherit the kingdom of God.*

But wilt thou say, for a man to drink himself into such a condition, is worthy to be deemed drunken indeed; but there be that keep company, and maintain good fellowship, and sit by it too, and yet are not so overcome as so to abuse themselves or others, and is that any fault? *I Answer*, That excesss of drinking,

whether

Deu. 21.
20, 21.
Pro. 23.
21.
Esay 28.
1, 3.
1 Cor. 6.
10.

Obj.

Ans.

*Vinum plus
iusto sump-
tum vene-
num. Aug.
Mal. 34.
49.*

Luke 31.
34.

Rom. 13.
13.

S. 29.

whether thou art quickly overcome by it, or whether thou be strong to overcome much drink, or if thou sittest long at it, tipping, and keepest company with riotous persons, or forcest or perswadest others to drink excessively, and delightest to see others through drink stammering, reeling, fooling, or erring, thou canst not defend thy self from being faulty, thou must leave it off, and reform in these things also, and have nothing to do with such practices, but avoid them. And that thou mayst see I would not goe about to abridge thy liberty, nor cross thy appetite as to these circumstances, or beg thy reformation in this, but upon unquestionable grounds from Scripture, read seriously *Esay 5. 11. Wo unto them that rise up early that they may follow strong drink, that continue untill night, till wine inflame them: And Esay 5. 22. Wo to them that are mighty to drink wine, and men of strength to mingle strong drink: And Habb. 2. 15, 16. Wo unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayst look on their nakedness. Thou art filled with shame for glory; drink thou also, the cup of the Lords right hand shall be given unto thee, and shamefull spewing shall be on thy glory,*

Now by this thou seest what thou art to reform

reform about drinking; look therefore what hast thou been, and how thou hast been guilty, and repent, and amend speedily, if thou wouldest come to any thing in Religion that may do thee any good for heaven, and say now you are warned, and doe no more so madly, so foolishly, so wickedly. I charge thee not as guilty, but if thou hast been guilty any of these ways, I charge thee in the name of God, beware for the future, and repent for thy former exceedings about drink.

§. VII. *Gluttony.*

And because *Gluttony* is an excess about meats, as that is about drinks; and a sin that carries guilt with it too, yet a sin little taken notice of, though often committed: Tis not eating or drinking that is sinfull, meats and drinks in themselves make us neither offensive nor acceptable to God, but yet *abstinence* is a partner with *Virtue*, and excess in eating is a vice in *morality* and Christianity too, and therefore not permitted to them whom God will own; we find gluttony condemned, and the gluttonous in the number of those wretched ones which are excluded heaven; eating too much and over-much charging nature is surfeiting, and our Saviour gives speciall caution, *Luke 21. 34.*

F Take

7.

S. 30.

*Non cibis
sed appeti-
tus est in
vitio.*

1 Cor. 8.
8.

Luke 21.
34.

Jul. v. 12.
2 Petr. 2.
13.
Luk. 16.
19.

Phil. 3. 19.

S. 31.
1 Cor. 6.
13.

Take heed lest at any time your hearts be over-charged with surfeiting and drunkenness: Now gluttony is immeasurable eating, beyond the bounds of Christian moderation and temperance in feasts or banquets; and those that frequent (with delight) feasting and full tables, with studied varieties, are in danger, and oftentimes feeding without fear are betrayed by their appetite to exceed the boundaries of temperance. It was one of the rich mans sinfull practices, whom we hear to be tormented in Hell, that he fared sumptuously every day; when one lusts after and purveyeth for the panch, and studieth and contrives meats for the belly, adding the advantages of curiosity to tice the tast, to please the bestiall appetite, such make their belly their God, whose end is destruction, so saith S. Paul, Phil. 3. 19. And certain it is that those that study to pamper the flesh, and spend much cost and time this way, sacrificing to the draught, may have fat bodies, but to be sure lean souls; they that are so much for their guts, are but little for their souls; they look little after grace that care so industriously for their palates and paunch; what an ugly, nasty Idol doth the glutton serve!

And of such as offend this way saith the Apostle, *Meats for the belly, and the belly*

belly for meats, but God shall destroy both it and them. Epicures sure are none of those that serve God (as all must) both in soul and body, and therefore can have no expectation, untill they reform, of being made happy with the delicacies of Heaven; they that take delight in, and are so studious for bodily eatable dainties, or to exceed in ordinary and common meats, are not innocent of gluttony, but must learn to renounce this sin of gluttony also. And therefore my request is that you would bethink your self, and examine your disposition and appetite, and usuall practise as to eating, feasting, banquetings, and the like; and if you have transgressed repent; if you are liable to be enticed, or inclinable of thy self to exceed in eatings, put a restraint upon thy appetite, and beware of falling into the sin of gluttony. Solomon gives this advice, *When thou sittest to eat, consider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite*, that is, if thou be wise put a restraint upon thy appetite, bridle it, and satisfie it not in its lustings. And the reason is in the 3. verse, *be not desirous of his dainties, for they are deceitfull meat*; there is a snare in dainties and varieties, and many are overtaken when they consider it not. Well then, is gluttony (as is here described) thy sin? leave

Pro. 23.1,
2, 3.

it, be reformed in this, and learn temperance, abstinence and sobriety in thy feedings, or else thou wilt never be accounted of for a true convert, but be dealt withall as drunkards shall be, and they (you know) shall not inherit the kingdome of God.

8.

§. VIII. *Covetousness.*

S. 32.

Is thy sin *Covetousness*? hast thou a craving eager desire of earthly riches and abundance? dost use arts and devices? whether thou gettest what thou so desirest, or gettest it not, yet the *coveting* is thy sin, and rendereth thee a *worldling*, thou art a guilty person. This disposition is more easily discerned in another then a mans self, men will not be perswaded they are so, though they be so; it is a *damning* sin, yet he that is most guilty, will not believe it his sin, or not a sin, there are so many reserves and excuses for covetous desires, that now, Loving the world, and heaping up riches, or desirous to doe so, are adopted into the fellowship of good-husbandry, and honest providing for future necessities and contingencies, which indeed is no better then one of the artifices of Satan to make men *call evil good*. And I think I may appeal to the consciences of men, when they examine themselves, and goe about to repent them

them of their sins, whether they ever bewail this cursed disposition, but rather account it one of their perfections, when alas God abhors the covetous, and covetousness is no better then Idolatry in Gods account. *And the covetous shall not inherit the kingdome of heaven: nor covetous, nor extortioners, shall inherit the kingdome of God. Woe to him that coveteth an evil covetousness, to his house, that he may build his nest on high, that he may be delivered from the power of evil.*

This sin lies close in the heart, and the symptoms of it are a desire of abundance of these worldly things, a love to riches, and esteem of them, and a studying, contriving for to gain them, as things conducing to make up thy happiness, a caring disposition about the things of this life; see it in that speech of our Saviour, illustrated by the example of a certain rich man, *Take heed and beware of covetousness, for a mans life consisteth not in the abundance of the things which he possesseth:* and then you shall find it in the parable following, which expresseth the thoughts of the rich man, v. 17. *And he thought within himself, what shall I doe? And he said, this I will do, I will pull down my barns, and build greater, and there will I lay up my goods:* and then mark his repose, *I will say to my soul, thou hast goods laid*

Psal. 10. 3.
Col. 3. 5.
1 Cor. 6.
10. 11.
Eph. 5. 5.
Hab. 2. 9.

S. 33.

Luk. 12.
16. &c.

Luke 21.
34.

S. 34.

Luk. 15.
12, 13.

Jam. 4. 2.

up for many years, take thine ease, eat, drink, and be merry; here was his account; but then see what Gods account is of such an one, v. 20. *Thou fool, this night shall thy soul be required of thee; then whose shall those things be that thou hast provided? Even so is he that lays up treasure for himself, and is not rich towards God;* Therefore said Christ to his disciples, take no thought for these things of this present life, let not worldly cares possesse your souls.

And some think themselves far from this guilt, and as far off from it as the extreme prodigality, and can in their extravagances boast of this, that they are not covetous, when alas they are deeply guilty of this sin also. The prodigall mentioned in *Luke 15th.* he coveted and desired his fathers substance, and got it up together to spend it on his lusts; he coveted it to spend it, not to feed the hungry, and relieve the poor, but to feed his lusts. So we find *S. James* saith, *they lust and desire to have,* there is their covetousness; *that ye may consume it upon your lusts,* this their prodigality: and indeed tis easie to find many that spend lavishly upon their pleasures, in gaming and rioting, revelling, clothing and feasting, doe exercise covetous practices, as the Apostle *Peter* expresseth it, calling such cursed children

children to feed their lusts, but the poor or charitable uses, alas, but little do they care for, or give to such; they are free to themselves, but penurious to others; all too little they can get to themselves, and the least too much they lay out to the needy.

Now covetous practices are easily seen whereby we may know a covetous heart; art thou one that dost eagerly pursue these earthly abundances? dost use wrong means to get riches? art an usurer, extortioner, unjust in thy dealing? art one that lovest the world, and desirest a great portion here? and when thou hast gotten what thou desirest, dost keep it when the necessity of the poor, and the Church doe call for thy bounty and liberality? hast thou reaped plentifully, and yet dost thou sowe sparingly? This is that which our Saviour saith, how hardly shall a rich man be saved? So that if thou study, contrive, thirst after, with greedy desires, abundance of the things of this life, and accountest of them as the things to make thee happy, and lovest the having and keeping of these earthly riches, then art thou a covetous person.

And besides the guilt of the sin on thee, there is a filth in covetousness which defiles the man, and makes thee odious to the bountifull God, and obnoxious to his wrath, and infallibly excludes every co-

2 Pet. 2.
14.

S. 35.

Mat. 9. 12,
22, 23.

Mat. 7. 21,
22, 23.

S. 36.

S. 37.

vetous man from the kingdome of God.

Therefore examine thy self, and if thou find thy heart after covetousness, and thy practices be after that cursed disposition, repent and mortifie that worldly lust, and never more enter on covetous practices, as thou tenderest the favour of God here, and eternall weal of thy soul hereafter. Covetousness the root of all evil; *they that will be rich fall into temptation and a snare, and into many foolish and hurtfull lusts which drown men in destruction and perdition; for the love of money is the root of all evil, which while some coveted after they have erred from the faith. Love not the world, neither the things that are in the world, for he that loveth the world, the love of the father is not in him.*

1 Tim. 6.
9, 10.

1 John 2.
15, 16.

9.

§. IX. Murder.

S. 38.

Hast thou actually been the death of any one? hast killed or bereaved any man of his naturall life? (1.) Art thou a private man, and hast at any time, to satisfie thy malice and revenge, either upon *deliberation* or *sudden passion* killed man, woman or child? then art thou guilty of this sin, then hast thou done that which thou canst never repair; thy repentance must be lasting and deep, or thou must burn in hell for it for ever. Yea (2.) art thou a souldier,

souldier, and takest up killing weapons with resolution to slay, and hast not commission from thy lawfull Sovereign, and a just cause? All those thou killest are upon thy account as themurderer of them so killed, and all thou commandest to be so slain. (3.) Yet further, hast thou *commanded, contrived, consented* to the death of any? thou art *guilty*, thou art a *murderer*.

(4.) Art thou a magistrate, and givest sentence of death, and commandest execution upon any man, without or against the Law; and causest the life of a man to be taken away that hath not merited condemnation? then art thou not guiltless of murder, but must be accountable to **God**, who is the revenger of innocent blood, upon the heads of those that have shed it themselves, or caused it to be spilt by others.

(5.) Moreover, if I have been the voluntary occasion of the unnaturall and untimely death of another, either by mixing poison with meats, or drinks or otherwise, though given by the hand of another, and if it take that cursed effect, I am guilty actually; if it doth not kill out-right, I am intentionally guilty of murder. (6.) If I have provoked or incited any one to that excess of drinking or surfering, so as the mans body is endangered by it, and he thereby hath contracted

2 Sam. 12

9. compared with

2 Sam. 11.

14. 15.

S. 39.

S. 40.

Mat. 5. 21,
22. 5

S. 41.

a killing disease, I am not free of this sin, though the law of man take no hold on me for it. (7.) Or if I provoke a person to kill or make away himself, I am accessory to his self-murder. (8.) Furthermore, if I doe not when it is in my power rescue the innocent from violence, or if I suffer any one to famish or starve, when I might, or have an opportunity to preserve life, I am no better then a man-slayer: yet again, our Saviour Christ, the best interpreter of the mind of God in this point and all other commands, tells thee that within the compasse of this sin of murder come the beginnings of this sin in the heart, though it goe no further then the intention, as *malice, hatred, causeless and inordinate anger, revengefull desires*; and also if it proceed to *violent railing, and reprochfull language*.

(9.) If thou yet suffer thy passion to break out to an assault of another with blood or wounds, beating and hurting the body of a man, or puts him in fear of his life; any of these and every of them is a branch of this sin, and renders thee guilty. (10.) And if thou enter into the lists with thy equall, either challenging thy self; or answering anothers challenge, to fight upon what account soever, thou dost thereby hazard thy own, or the others, and sometimes both your lives, and so
you

you become guilty of self-murder, or killing another ; and if thou kill him in the quarrell (though thou mayst escape the law of man) yet thou art a murderer, and many years of deep repentance will not suffice for it ; and if thou die in the duell, thou goest to hell without remedy.

And if you think this too severe an exposition of the command, as to include anger and malicious words, read *Mat. 5. 21, 22. Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment : But I say unto you, whosoever is angry with his Brother without cause shall be in danger of the judgment, and whosoever shall say Thou fool, shall be in danger of Hell-fire.* Where you may see the same judgment is allotted for malicious, angry, revengfull men, as to actuall killing, (that is,) they are to be accounted guilty of this sin, and judged as murderers.

Now in the Name of God I intreat thee whoever thou art that meanest to be saved, to examine thy heart, disposition and practice, whether thou art not guilty of some of these things ; and if thou art, condemn thy self for it, and repent heartily, and reform presently, for if thou livest in this sin, thou canst never approve thy self innocent, neither will God acquit thee, except thou repent and leave it.

And that ye may know that *anger, malice,*

S. 42.

S. 43.

S. 44.

Rom. 1.
29.

Gal. 5. 19,
20, 21.

Eph. 4. 29,
30, 31.

James 3.
14, 15, 16.

S. 45.

Rev. 11. 8.

lice, revenge, hatred, railing, evil speaking are no small matters, you shall find that all of them are both forbidden and condemned, and the persons here guilty in this present life shall (without reformation) be excluded heaven; see *Rom. 1. 29.* wicked men of this kind are under Gods wrath in ver. 18. and worthy of death, ver. 32. are such as verse 29. are described *malicious, full of envy, murder, debate, malignity, back-biters*: and *Galatians 5.* are found among the works of the flesh, the which if men doe and continue in them, they shall not inherit the kingdom, are these, *hated, variance, wrath, strife, envyings, murders*: and in *Rom. 12. 19.* Christians are intreated not to seek revenge, but leave it to God; *Avenge not your selves* therefore, but allay your wrath. And in *Ephes. 4.* *Let no corrupt communication proceed out of your mouths; let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice.* For all these kinds are earthly, sensuall and divelish.

And hence you may perceive what you are to look after, and if you are guilty to repent speedily of every one; for know that *murderers shall have their portion in the lake which burneth with fire and brimstone, which is the second death.* A bloody-minded, a bloody-handed, and a killing-tongued

tongued man, shall never to heaven. Take
 heed therefore if thou be guilty in any of
 these lesser matters (which thou thinkest
 not so severely to be censured,) yet con-
 sider, if they be light and common, they are
 the more easily forsaken, and if thou for-
 sake them not, so slight as you make of
 them, yet God will account thee disobe-
 dient, and lay a punishment as heavy as
 that of hell upon thee one day, if thou
 repent not of them and forsake them in
 time, & that very speedily; remember thou
 art now warned that not onely he that
killeth, but also he that *hateth* his brother,
 (that is, any man) is a *murderer*, and *no*
murderer hath eternal life: mark that
 well.

1 John 3.
15.

§. X. *False and vain swearing.*

10.

Art thou defiled with OATHS, by
 which thou hast at any time born witness
 against the truth, and sworn to confirm a
 lie? then thou art a perjured person: hast
 thou broken a lawfull vow, and not per-
 formed thy promise, having bound thy
 self by oath? hast thou rashly sworn to
 doe a thing which is not in thy power, or
 presumptuously engaged thy self by oath
 in a thing unlawfull? dost solemnly
 swear by the name of the glorious God
 in a trifle, or for any lower end then to

S. 46.

put

Jer. 4: 2.

Hos. 10: 4.

Eccl. 9: 2.

put an end to all strife, or for the determining of some weighty matter, which without thy oath could not be ended? examine what oath thou hast taken, before whom, in what causes, to what end, and with what solemnity, and accordingly shalt thou know whether thou hast sinned by solemn swearing; for an oath is a sacred thing, and he that swears must swear by the name of God, in truth, in judgment, and in righteousness; but he that swears deceitfully or falsely, or to maintain an unjust cause, or to do evil, or to be constant to conceal or uphold the designs of wicked men in their wicked purposes; or that sweareth inconsiderately, not knowing what an oath is, nor to what end, such an one is guilty of false swearing, that is, every one that doth so hath sinned either in the manner, or matter, or end of an oath, and is to repent for it heartily, and confess his fault, and to sin no more in swearing. And indeed every true Christian (though he be not absolutely against taking a lawfull oath to a right end, for the determining of a weighty controversie, which nothing but his oath can put an end to,) yet one that truly fears God doth fear to take an oath, and shrinks to lay his hand on the Bible, and trembles to take the name of the glorious God into his mouth, knowing well the

Lord

Lord will not hold him guiltless that takes his name in vain; how much more dreadful is the severity of God against false swearers and perjured persons? read *Zachariah 5. 3, 4.* This is the curse that goeth forth over the face of the whole earth, for every one that sweareth shall be cut off: and this curse shall enter into the house of him that sweareth falsely by my name, &c. and *Malachi 3. 5.* I will come near to you in judgment, and I will be a swift witness against the sorcerers, and against FALSE SWEARERS. He that calls God to witness in his vanity, falshood and deceit, God will witness against him, and judge him for it, and cast such out of his sight; and none shall pray for false swearers, *For. 23. 10.* with verse 15, 16. But besides this of solemn swearing, by which men become guilty of dishonouring Gods name, and foul perjury, and breach of faith, there are too many (and it may be thou art one of them,) that are given to vain swearing, and oaths are become customary and a bravery; and ungodly wretches they are also that use to swear in their common talk; and to doe so, is as great an evidence of base irreligiousness and a profane heart as possibly can be discovered; tis to speak like a fool without reason, without pleasure, without honor: such a custome of vain swearing renders a man detestable

Exo. 20. 7.

Zech. 5.

3, 4.

Ezek. 11.

23.

Jer. 23.

10, 15, 16.

deceitful to God and all good men, and all good men are offended at thee, and ashamed of thee, and all godly persons pity thee and grieve for thee; considering that quickly such an Atheisticall, stupid, irreligious fool must be in the flames; of insupportable, yet everlasting torments for his swearing.

S. 47.

And if thou think this will be too great a severity for sudden eruptions of passions; and inconsiderateness, and petty oaths, and swearing by things that are not God, and without any malicious design, then know, that though thou make as light of the guilt as of thy swearing, yet by it God is dishonoured, Christs Law against swearing at all is violated as often as thou swearest; and if you think tis no great matter to swear, yet consider tis not a small offence to rebell against the Lord Jesus, and so easily and customarily to cross his will and violate his Law. And surely if for idle words we must be accountable at the day of judgment, as it is evident, how much more shall the idle swearer be censured in that day?

Mat. 12.

36, 37.

S. 48.

It may be thou in thy customary swearing dost not always swear by the greatest, thou dost not use the name of GOD, LORD, CHRIST JESUS, nor HOLY GHOST; it may be thy oaths are not, by his wounds, blood, cross, passion, or the like

invented

invented oaths of wretched and ungodly persons; yet tis guilt enough to render thee for ever miserable, without the mercy of God upon thy sincere repentance to pardon it. If thou usest to swear at all by any thing, any creature, or any name of a thing *reall* or *fained*, as such inventions men have sometimes, or by *heaven, earth, sun, moon, stars, trees, herbs, stones, beasts, men, the names of men, body, or the members of the body*, as by the *head, hand, foot* or the like, or by my *soul or life*, or faculties of the soul, *judgment, will, affections*, or by any of the *graces of God* which he vouchsafeth to man, as by my *faith*, or my *charity*, or by my *hope*, by my *conscience*; all which when used in the form of an oath, and in common discourse are utterly forbidden by our Saviour, in his Sermon * *Mat. 5. 33, 34. Ye have heard, that thou shalt not forswear thy self; but I say unto you (also,) swear not at all, neither by the heaven, nor the earth, neither by Jerusalem, neither shalt thou swear by thy head*: And S. James gives the same prohibition from our Lord Christ; *Above all things, my brethren, swear not, neither by heaven nor earth, neither by any other oath, but let your communication be yea, yea: nay, nay.* That is, either affirmative or negative, I or no, without any oath, for *whatsoever is more than this cometh from*

G

evil,

*35, 36,
37.James 5.
12.

12. ult.

evil, in the later end of the 12. verse, and let your Yea be Yea; let it be truth which you affirm, lest you fall into condemnation.

S. 49.

Now upon this account I beseech thee, (as thou art chary of thine own soul) if thou art any way addicted to swearing, either by great or little, by *God* or his *creatures*, or any other oath, that speedily thou repent for thy sin committed this way *already*, and reforme immediately, or else thou wilt abide in a deadly state, and under the guilt and curse of swearing falsely and vainly: Remember thou art minded of this, do not slight the admonition, lest you fall under the condemnation of hell.

§. XI. Lying.

S. 50.

If thou hast been a *liar*, an inventer of a falsehood, and uttered with thy tongue words contrary to the truth, with an intention to deceive others, or to please others by thy lying; if of fear, or for favor, or gain, thou hast spoken that which thy Conscience tels thee is not the truth, or hast divulged that for truth which thou hast received, and yet knowest it to be false, and not so in it self what you endeavour to perswade another to believe, then art thou guilty of *lying*. If thou seemest

S. 51.

to

to others what thou art nor, either in word or deed, then art thou a *dissembling liar*; and if thou wouldst seem religious outwardly, and yet in heart thou lovest and likest any sin, or dislikest the holy righteous wayes of God, then art thou an *hypocritical liar*; if thou hast born false witness in any cause, though never so trivial, or for whatsoever advantage to thy self or any secular or religious interest, yet 'tis an heinous sin, and thy lye brings more dishonor to God and Religion, and damage to thy own soul, than any advantage can amount to, by thy lye.

Rom. 3.8.

S. 52.

If we mean to be the children of God, we must not do evil, nor make a lye though we think good may come of it; yea, *all liars* are said to be the children of the Devil, *who is a liar from the beginning, and the father of lies*. And that you may understand the odiousness of this sin, as no wise consistent with saving grace in the soul, nor with true holines. The Apostle *Paul*, in his exhortation to Holiness, wisheth the *Ephesians* (if they mean to be truly holy) to put away *lying*, and commandeth every one to speak *truth*, and nothing but the truth, one to the other, and one of the other.

Joh. 8.44.

Eph. 4.25.
Col. 3.9.

And to shew the perniciousness of lying, *David*, when he thinks of reforming or constituting a religious family, *He that*

S. 53.

Pf. 101.7.
Pfal. 119.
163.

worketh deceit (saith he) shall not dwell within my house, he that telleth lies shall not stand in my sight. I hate and abhor lying, but thy Law do I love.

S. 54.
Pro. 6. 16,
17, 19.

Pro. 12. 32

Lying is most odious, abominable, and contrary to the **God of Truth**: *Those things doth the Lord hate, a proud look, a lying tongue, and a false witness that speaketh lies; for lying lips are an abomination to the Lord, but they that deal truly are his delight.* And the son of *Syrach* tells it, that though a thief be a vile person, yet, saith he, a thief is better than a man that is accustomed to lye, and they both shall have destruction to heritage.

Ecclus.
20. 25.

S. 55.

Therefore if thou that readeſt this, haſt been guilty of lying, repent heartily for thy ſin; and if thou art apt to it, and uſeſt it, amend ſpeedily, put away lying far from thee, or thou wilt be put away as far from God as hell from heaven. Be adviſed in time, and amend this great fault; never make nor love a lye, unleſs thou reſolveſt to be ſhut out of heaven, and ſhut up in hell. See what Truth ſaith in this point, *There ſhall in no wiſe enter into it, (i. e. Heaven) any thing that defileth, neither whatſoever worketh abomination, or maketh a lye. For without are dogs, and ſorcerers, and whoremongers, and murderers, and Whoſoever LOVETH and MAKETH A LYE.*

Rev. 21.
27.

Rev. 22.
15.

And

And to make short work concerning all
lyars, that they shall be shut up in hell,
and all lyars shall have their part in the
lake that burns with fire and brimstone,
which is the second death.

Is it not much better to leave thy lying
here, while thou art warned now, than to
lie down in hell for evermore?

§. XII. *Theft.*

There are many more guilty of theft
than will acknowledge it, yet there is no
thief, 'great or small, rich or poor, but
must pay dearly for it one day, if he re-
pent not to a forsaking this sin, and ex-
cept he henceforth observe that of St.
Paul, *Let him that stole, steal no more.*

It may be thou hast been meddling with
that belongs not to thee, more or less,
he that hath stoln (though but to a small
value) is a thief, the sin is committed
though not discovered: secret stealth is
thievery, and violent taking away that
which is anothers goods, is sinful Robbe-
ry; which some thieves call Plunder, and
think the name of Enemy makes their
robbery tolerable. If thou art, or hast
been a souldier in thine own Nation, and
hast been in such robberies, repent for it,
and if thou art able, make restitution of
things so gotten. If thou art, or hast
been,

S. 56.

Rev. 20. 8.

S. 57.

Lev. 19. 13
Eph. 4. 28.
S. 11.

Pro. 28. 24

been a son or a servant, and hast filcht from or cheared thy Parents or Master of any thing, either in thy custody committed to thy charge, or taken it to thy self, or conveyed it to others ; then repent and do so no more ; make some satisfaction to the parties wronged, either with confession of thy fault with a desire of pardon, or restitution some way or other ; aske God forgiveness and promise amendment, and do no more so wickedly.

S. 59.

Esay 10.

1, 2, 3.

Pro. 28. 22

Hast thou been entrusted with the portions and maintenance of Widows and Orphans, or with the proportions of Charity for to lay out upon the Poor, and hast turned that so received, or any part of it, unto thy own use and property, or spent it upon thy lusts ? thou art an unfaithfull Trustee, a robber of the widow and fatherless, and of the Poor ; thy theft is highly criminous, a lifes repentance is very much too short for such a villain, and treble restitution too little recompence for so great an injury.

Eze. 33. 15

S. 60.

Oh if thou that readeest this be guilty, consider of it and repent in time, or else thy doom will be severest, and no sin will be forgiven thee, except thou give again what thou hast robbed.

Again, hast thou cheated any one of his Estate, or any part thereof, by craft and subtilty, by Diceing and gaming, or the like ?

like & then art thou not far from this transgression; thou art a cheat, and what is that less than a thief, can you tell?

If thou art one that hast coveted and taken things set apart and devoted for the service and worship of God, for the propagation of the Gospel and Religion, be it house, or lands, or monies, or increase of lands, by Art or industry, or what by devotion and piety of men hath been bequeathed to the Church for the maintenance of the Ministry of the Gospel; if thou hast bereaved the Church of this, the curse of *Achan* attends thee; and if thou dost deprive the Church of its dues, being consecrated to the service of the true God, the sin of *Ananias* and *Saphira* is upon thee; thou art a sacrilegious thief, thou hast robbed God, and hast an accursed thing with thee; and if thy outward Estate prosper with it, 'tis a very rare thing, but be sure if it be not a cancker to thy Estate, it will be to thy soul, and one day shalt thou pay dear for thy sacrilege and theft. *You are cursed with a curse, for you have robbed me, saith the Lord.* Now if thou hast practised any of these things, and art guilty of any of these things either to God or man, secretly or openly, though man find it not out, yet God knows it, and that is enough for thy woe.

Therefore I exhort thee to examine thy
G 4 life

S. 61.

Mal. 3. 8, 9

Jos. 7. 11,
12, 20, 21.

Acts 5. 1,
2, 3, 4.

Mal. 3. 8, 9

S. 62.

Psa. 50. 18

1 Cor. 6.

10.

Ex. 20. 15.

Eph. 4. 28,

1 Thes. 4.

6.

S. 63.

life, and actions, and also what is with thee which thou hast gotten any of these wayes, repent and make restitution, and sin no more this way, lest that come upon thy body, estate and soul, the curse which thou wilt never be able to claw off; and if this, I say, will not be heeded by thee, see what the Truth saith concerning thieves and robbers, and all confederates with them; of which if any one be good, there is none of them bad, but altogether they that are such shall not be received into Heaven, *Nor thieves, nor extortioners shall inherit the Kingdom of heaven.* If thou hast been so wicked as to steal and break the command of God, which saith **THOU SHALT NOT STEAL**, be now so wise as to repent for it, and if thou canst by any means make satisfaction to those thou hast wronged, and for the future be thou resolved never to steal, or rob, or cheat any more for ever; tis the holy counsel of St. Paul, *Let him that stole steal no more, and that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such, as I have forewarned and testified,* 1 Thes. 4. 6.

§. XIII. Disobedience and Rebellion.

And now because in these later times iniquity doth abound, and therefore souls
are

are in great peril of being tainted with every wickedness, and that both natural and religious ties and obligations are broken, to the wounding of mens consciences and shipwrack of Faith, and it may be thou mayst be one of those that art guilty of the sins of these perilous times, and amongst others these are specified, *Disobedience to Parents, Truce-breakers, Treason or Rebellion.*

Such kind of sinners there are too many, who notwithstanding the command of God, which is that we should *honour and obey our superiors*: 1. Such as are our natural parents from whom we descend. 2. Our superiors by Gods appointment, as (1.) the King as supreme, or (2.) Governors appointed by him, for so is the will of God, (3.) and also Masters and Heads of families must be obeyed by their servants in all lawful, possible and just commands, or else servants transgress the Gospel rule. (4.) And Ministers, such as have a power over the people to rule and guide them in the business of their souls, who are called *Pastors, spiritual Guides, and Embassadors of Christ, and Ministers of the grace of God*, for the good of souls, and to such we must give obedience in the Lord, *Obey them that have the rule over you, and submit your selves, for they watch for your souls.*

Now

2-Tim. 3. 1
to verse 6.

S. 64.

Eph. 6. 2. 3
1 Pct. 2.
13, 14, 15,
17.
Eph. 6. 5.
1 Tim. 6. 1
Tit. 2. 9, 10

Eph. 4.
11, 12.
2 Cor. 5.
10.
1 Pct. 4.
19.

Heb. 13.
17.

S. 65.

Now it may be thou hast been under all these relations, and yet art under them, and hast been a transgressor of the Laws of the Gospel concerning these several relations, as a *child*, as a *subject*, as a *servant*, or as *under* the Gospel Ministry: Examine thy heart and actions, and see wherein thou hast been faulty: And

S. 66.

1. If thou hast at any time, or art now, in a state of disobedience to thy natural parents in their lawful commands; if thou hast reviled, reproched, stricken, cursed them, or thy heart rise up against them in hatred, or contempt, or scorn of them, or if thou bearest not due respect to them; if thou hast crossed and vexed them by thy looseness, vanity and wickedness to the grief of their souls and undoing of thy self by thy naughty courses; if thou hast already engaged in any company, course and marriage, or intendest to do any of these contrary to the counsel and consent of thy natural Parents, who intend and seek thy good, then I advise thee to repent and leave off to be disobedient, and learn obedience, and exercise *love, reverence, respect*, and hearken to Parental admonitions, and follow their counsel, cease to displease them; for, assuredly, as long as thou art in a state of disobedience to thy Parents, thou canst not be assured of the favour of God, nor

his

Ex. 31. 19.

Lev. 20. 9.

Pro. 20. 20

Deut. 27.

17.

Pro. 15. 20

his blessing; nay, thou art all this while under the displeasure of God, and a rebell to his commands, and untill reformation come, thy Case is sad, read the texts *Dent. 21. 18. Rom. 1. 30. 2 Tim. 3. 2. 1 Sam. 2. 25.*

2. If thou being a subject, a person born or living within the dominions of a lawfull King, whose right it is to Rule under Christ within his dominions over the outward man by Gods appointment, and art bound in conscience to submit unto him, and yeild obedience in all things lawfull according to the will of God, as tis Gods will thou shouldest; for Magistracy is the ordinance of God: Therefore, *let every Soul be subject unto the higher powers (ordained of God.) Whosoever therefore resisteth the power, resisteth the Ordinance of God; and they that resist, shall receive to themselves DAMNATION: For he is the Minister of God to thee for good; Therefore must ye needs be SUBJECT, not onely for wrath, but also for CONSCIENCE sake.* And another command is, *submit yourselves for the Lords sake to the KING AS SUPREME; or unto Governours, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that doe well; For so is the will of God, that you Love the brotherhood, Fear God, Honour the King.*

S. 67.

Rom. 13.
1, 2, 3, 4, 5.

1 Pet. 2.
13, 14, 15.

v. 17.

Now

Now this being a clear duty, as thou art a Christian to submit to, and obey the *chief Christian Magistrate* in all things *lawfull* and *honest*, and to honour him and love him: Therefore if thou hast at any time *resisted* his *person* or *office*, or hast a rebellious disposition against him, seeking by secret and treacherous conspiracie to subvert his rule, or mischeif the life or safety of thy Sovereign: If thou hast spoken reprochfully of him, or cursed him with thy mouth, or despised government: If thou hast done these things, then art thou to be accounted of as such who are condemned for presumptuous, leud sinners, and hast this mark on thee, who dost boldly *speak* *evil of dignity*, and *despise dominions*, and *shall receive the reward of unrighteousness*, ver. 13. And they that **RESIST** their lawfull owned Prince and Sovereign, **SHALL RECEIVE DAMNATION**, for so **Resisting**: If they repent not. Traytors and Rebels shall not escape the revengefull hand of God, his Justice will find them out; *Zimri* that slew his Master had not immunity, nor *Sheba* that rebelled against his Sovereign, nor *Absolon* that rose up against king *David*, nor *Korah* and his associates who appeared against *Moses* their Prince.

Therefore if thou hast been guilty of this disobedience and rebellion, *Repent thee*

Jude v. 8.
2 Per. 2.
10.

Rom. 13.
2.

2 Sam. 20.
23.

2 Sam. 18.
9, 10.
Num. 16.
1. 32.
S. 69.

thee speedily; lest thou come to ruine both body and soul.

And if thy sin be aggravated by thy *actuell fighting* against his *person* and *authority*; and in pursuance of thy Malicious design hast shed the blood of others, or hazard thy own life, to accomplish thy rebellious purpose; then hast thou added *murther* to *rebellion*: and if thou hast violated a sacred *oath*, and perfidiously broken a *Covenant*; then is thy sin yet the greater by *perjury*; And if thou hast imbrued thy hands in the blood of thy Sovereign, or contrived his death, or consented to it; then hast thou heightned thy guilt to an **ABOMINABLE CRIME**, such as nature and nations, and all good men, and true Christians abhor, and such as the Scripture condemnerh; and the righteous holy God will one day punish with, hell, except thou repent speedily, severely, deeply; and unlesse this thy repentance be accompanied with many prayers, and many teares, and great manifestation of thy sorrow for this sin; I cannot think of any way imaginable, how thou mayst escape the condemnation and damnation.

Oh then examine thy heart and actings, and see how thou art guilty of this sin of resisting lawfull authority, and repent in time, lest the curse overtake thee, that is,

the

S. 70.

S. 71.

the reward of disobedience to Magistrates, treason and rebellion.

S. 72.

3. Hast thou or art thou a servant under a Master, and hast thou disobeyed thy Master in his lawfull and possible commands? hast thou been unfaithfull to his honest trust? hast thou wasted his goods or wronged his person? hast thou betrayed him out of malice, or for reward into the hand of his enemies? hast thou hated thy master, and studied to mischeif him, in life, liberty, goods, children, or reputation? then thou hast been a disobedient servant, a false and wicked person, I exhort thee if guilty to repent of this also; lest the curse of *Judas* who betrayed his Master fall upon thee.

S. 73.

Art thou one that hast owned Christianity, for thy profession; and Christ for thy Saviour and Lord, and the word of God for the rule of thy faith and life? and yet dost in thy heart and practice, renounce, despise, and gainsay the ministry of this dispensation? If thou refuse this subjection and obedience to the faithfull dispensers of the Gospel, the Pastors, and Ministers of Christ, over thee in the Lord, for the good of thy soul?

S. 74.

1 Kings
21. 8.

If thou hate the Ministers of the word for their works sake, if thou continue and despise them, and their ministry; if thou mock or any wise abuse, vilifie, and resist them

them in their ministry: if thou make light of their serious exhortations, admonitions, and reproofs, from the Lord by them, and refusest to conforme thy heart and life, thy judgment and actions, (so far as it concerns thy soul) to the doctrine of Christ concerning faith in him, and imitation of Him faithfully and truly preached by the minister of Christ; Then art thou guilty of the sin of disobedience and rebellion against the Minister of Christ, and in him against Christ, who hath said, *he that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me.* And as Paul speaks their office and work, *We are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

Now examine how thou hast carried thy self always to the Gospell-Ministry, that ordinance of God, and toward those pastors set over you in the Lord; and know if thou art in any of these forementioned Instances guilty, either by wronging their persons, or slighting or reproching their office in the ministry of Holy things: then must thou repent, and become a reformed person in this point also, unlesse you will venter to bear the wrath of God, and the punishment for such wickedness; see in *Chron.* *The Lord God sent to them by his messenger*

Luke 10.
16.
1 Chron.
36. 16.
2 Kings 3.
23.
Deut. 17.
12.
Hos. 4. 4.
Acts 5. 39.

Luke 10.
16.
2 Cor. 5.
20.

Se 75.

2 Chr. 36,
15, 16.

messengers, because he had compassion on his people; but they mocked the messengers of God, and despised his words, and misused his prophets, untill the wrath of the Lord rose against the people, till there was no remedy: And thou mourn at the last, when thy flesh and thy body is consumed; and say, how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor enclined my ear to them that instructed?

Pro. 5. 11,
12, 13.

S. 76.

2 Pet. 2.
Jud. v. 8.

Now I have warned thee of these things, because thou livest in an Age very sinfull, in these kinds of disobedience; and I have told thee thus much, lest falling among perilous men of these last and perilous times; thou it may be hast been seduced, and art fallen unawares into this sin of resisting thy Superiours in the Lord; and art one of those that *despise dominion, and speakest evil of dignities*, and art fallen under the temptation of *wicked, gainsaying*, and reprochfull men, whose mouthes are full of cursing, and hearts and hands full of violence and malice against the Lords Ordinances, *Magistracy* and *Ministry*: And if thou art yet pure as to these sins; Bless God for it, and be carefull, and pray lest thou fall into this temptation of disobedience to Parents, lawfull Magistracy, Masters, and Ministry; and at last for thy sinfull disobedience fall under:

under the condemnation of Hell, *for they that resist the Ordinance of God shall receive to themselves damnation*; therefore look to thy self in time.

Rom. 13. 1.

§. XIV. *Pride and Vain-glory.*

Art thou tainted with Pride and Vain-glory? a sin it is; hatefull to God, and destructive to souls, a temper no wise consisting with true Grace in any one, but stands in opposition to Christ and Holinesse, for Pride of life is not of God, but of the world. Every one that is proud in heart is an abomination to the Lord, and he shall not go unpunished: The proud are cursed, and the lofty, haughty, proud man (where he be) shall be brought down and made low; for God resisteth the proud, &c. and will scatter the proud in the imaginations of their heart, and they shall be as stubble to the fire of Gods wrath that are proud, for God hates pride in any. All this is against Pride, and all this is against thee, if thou be proud or haughty in heart or life; therefore examine now thy self, see if this pride be in thee, if thou art guilty of pride. Art thou lifted up with a conceit of thy self, as more excellent then others? and despisest those whom thou undervalest to thy self, by thy supposed advantages of birth,
H breeding,

S. 77.

Jo. 2. 16.

Prov. 16.

18.

Psal. 119.

21.

Esa. 2. 11,

12.

Jam. 4. 6.

Luk. 1. 51.

Mal. 4. 1.

Prov. 8.

13.

Breeding, Beauty, Power, Place, Parts, Gifts, Riches, Rayment, Gate, Arts, Tongues, Learning, Wisdom, Policy, &c.

S. 78.

A fond desire and seeking for Fame, Reputation, Applause; if thou proceed to bragging, or boasting of what thou seemest to thy self to be, and wouldest be accounted and esteemed of as such, and art angry if disappointed of thy expectation, or when contradicted and reproved, then art thou a proud person, pride hath seized on thee.

S. 79.

Dost speak great words of vanity, glorying in thy self, and bringest thy self to the view, that thou mightest be admired for some singular excellency? then art thou a vain-glorious person, and seekest praise of men, and pride hath exalted it self in thee, and thou art grievously infected.

S. 80.

Yet further, there is a kind of pride which lies at the bottom of grace and holy duties, which duties would be acceptable to God, were it not for the pride that doth infect them: *Spiritually* pride spoiles all Spirituall performances, when men think there is a worth and merit in what they do, (though but their duty.) If a man be proud of his humility and charity, and that he can pray much, and (as he thinks) well, and when he looks

con-

contemptuously upon those beneath him in gifts of the Spirit, knowledge, religious discourses, and ability of disputing for or against the Truth, and thinks himself every way above instruction, and stands in need of no farther direction from Gods word, but living in his pride as above ordinances, and conceits himself perfect in all excellencies, free from infirmities, and any the least spot of sin in *thought, word or deed*; this is the height of pride, vain glory and arrogance; and all that have lifted up themselves thus, are fallen at once from grace low into the sin of Pride, as the proud Angels from heavenly excellencies to hellish shame and horror; and so wilt thou that art guilty in this kind, except thou repent.

Pro. 3. 17.

Again, if thou art envious at those above thee, and discontent with thy portion and talent, because not so much as anothers, and refusest to do any thing in thy duties, because thou can not do better then others, and get thee praise to thy self from others, this is the Pride of thine heart too.

S. 81.

If thou takest pride in thy shame, if thou gloryest in thy wickedness, and declarest thy sin with an impudent forehead, and a profane tongue, and wretched actions; then hast thou lost modesty, and all that is morally good, and art become

S. 81.

a damned catiffe, a devil incarnate.

S. 83.

And farther, if thou scornest admonition and spirituall counsell for thy soul, if thou slightest the most hearty and serious invitations, directions, exhortations, and reproofs from Gods word and his Ministers, and thinkest thy self more fit to teach, then to be taught, more able to give then receive good counsell; then art thou also a proud person.

S. 84.

I exhort thee therefore in the examination of thy self, to search deep after this sin; for tis a sin so hid from a mans own eyes, that he himself hardly finds it out; but oftentimes more discernable to another then thy self; for the expressions of it are many, as boasting words, though oftentimes gilded with seeming self-deniall, and a lofty gate and countenance; high looks, vain apparel, costly ornaments, undervaluing expressions of others, censorious scoffs and gybing & rayling at others, uncivil carriage, uncourteous behaviour, reducing all degrees and qualifications of men to an equality, allowing no more to those above thee in civil respect then to thy equals; all these are the expressions of Pride, and some of them under a shew of humility.

S. 85.

When thou art seeking after the Pride of thy heart, do it by the help of humility and prayer, and whatever is Pride in thy heart

heart, or life, or like unto it, bring it down, repent of it, hate it, forsake it; for the proud man (had he no other sin,) yet his own sin of pride would keep him out of Heaven, and throw him into Hell; and take heed when thou dost reprove pride in another, do not do it proudly, considering that so thou maist be guilty again of that thou hast condemned in another: Leave off pride, and be clothed with humility, for *God resisteth the proud, and he gives grace to the humble*: Remember thou art warned to repent for, and speedily to forsake pride and vain-glory.

§. XV. *Schism and Heresie.*

Schism and Heresie are near akin, both works of the flesh, the wicked product of depraved nature, forged in an ill head and a naughty heart; where pride and parts meet in any one, there Heresie and Schism will not long be strangers; Heresie is the greater, an over-grown Schism, and Schism is a less Heresie, growing and tending to it. He that is guilty of Schism wil not long be free of Heresie; a schismatick is but an heretick concealed, and an heretick is a schismatick revealed.

Heresie is a perverse opinion contrary to the Doctrine of the Church of Christ, and *Schism* is a peevish separation from

H 3

the

S. 86.

*Nullum
schisma
non sibi a-
liquam con-
fingit Ha-
resin.* Hier.
Com. in
Tit.

S. 87.

Schisma
vinculum
pacis di-
rumpit,
charitatem
scilicet.
Musc. lib.
cap. de
schismate.
Gal. 5. 19.

2 Pet. 1.
16.

ὁ γὰρ
σισμοῦ
μεινὸς
μύθους
ἑξ ακολυ-
θῆσθαι.
2 Pet. 2. 2.

Rom. 16.
17.

the Communion of the Church of Christ. The first is against the *Truth* of the Church, the other against the *Peace* and *Charity* of the Church of God: Both injurious to Christ, and both destructive to thy own soul, if thou art either Heretick or Schismatick, and continuest therein, both excluding Heaven, see Galat. 5. 19. *Now the works of the flesh are manifest, sedition, (i. e.)* The raising or furthering divisions and disorders in the Church, *and Heresies (i. e.)* venting strange opinions, cunningly devised fables, or teaching such for truths as were thus invented, or yielding to them, or maintaining of them contrary to the Scriptures, and received professions of the holy true Catholick Church: *They which do such things (saith Paul,) shall not inherit the Kingdom of God;* and heresies are called *damnable*, and bring swift destruction upon the inventors of such evil things, and the teachers of them, and the followers of them too; the Apostle bids all good Christians to avoid (as a pest,) all such as make rents and divisions in the Church. *Now I beseech you brethren, mark them that cause divisions and offences, contrary to the Doctrine which ye have heard, and avoid them; for they that are such serve not the Lord Jesus Christ, but by good words and fair speeches deceive the hearts of the simple, v. 18.*

Now

Now it may be thou that readeſt this art one of parts, and delighteſt thy ſelf in novel and curious ſpeculations, and haſt taken liberty to let thy thoughts and inventions run from the ſimplicity and incorrupt truth that is in Chriſt; framing to thy ſelf and others ſome other articles of faith then what the Scriptures aſſert, and the true Church in all ages hath received; or it may be thou art one that doth contradict, gainſay and oppoſe the revealed and received Truths concerning God, Jeſus Chriſt and holy Ghoſt, or any other foundation Truth; if ſo, I intreat thee (if pride, obſtinacy or implacable malice againſt the truth have not poſſeſſed thee,) that you would recant your damnable opinions, and become ſober, humble, penitent, and a lover of that truth which formerly you have oppoſed; and if thou haſt been a leader or ſeducer of others, and haſt infected them, then thy ſin is the greater, and thy labour muſt be to undeceive them if thou canſt; and if thou haſt been a profeſſor of Religion, and haſt uſed the form of godlineſſe, the better to accompliſh thy ends, and propagate thy damnable Doctrines, and to corrupt the judgements of others, then yet the greater is thy ſin, and thou haſt made ſeeming holineſſe a cloak for thy miſchievous wickedneſſe; which Chriſt will not en-

ture : So likewise for SCHISM, if thou hast divided and separated from the true Catholick Church, and refuseth Communion with the members of the true Church ; and out of pride, faction, interest, or conceited singularity, withdrawest thy self, and drawest others after thee, setting up a Church against a Church, from which thou hast separated thy self : Art thou the head of such a faction, or the member of such a distinct and opposite body ? then art thou guilty of Schism ; thou art a troubler of the Peace and Unity of the Church of Christ.

And if thou repent not for this wrong done to Christ and his Church, the guilt of causelesse separation, and dividing things which God hath put together ; for God would have no schism in his Church, *and wo unto them by whom such offences come*, for by one spirit are we baptized into one body; and Christs Church which is this his mysticall body is but one, though it hath many members, and those members ought not to oppose one the other, or be independent one on the other, or divide in a way of uncharitable subserviency and communion one from another ; and all this Christ forbids, lest there should be a schism in the body. Reader, consider the 12. Chapter of the
first

first Epistle to the *Corinthians*, from first to last.

Therefore be thou perswaded to consider thy principles, as to thy judgement and thy practise, if it be hereticall or schismaticall, and if thou be guilty of either, amend with speed, and be reformed unfeignedly, and remember, the Heires of Heaven must be servants of Truth, and not the Innovators and Revealers of Errors and false Doctrines; neither must they be breakers of the Peace, and Unity, and Harmony of the Church of Christ, which is one and the same in *Faith* and *Charity*, both for things to be *believed*, and *duties to be performed*; and if thou thinkest it but a small matter to be of any opinion, though never so distant from, or opposite to the foundation-Doctrines, and Catholick faith, and pure Primitive Church-practises; (so thou live otherwise soberly, and art of a morall good life,) yet know, that filthy, unsound, false opinions defile the soul, and make thee guilty of spirituall wickednesse, and renders thee one of a filthy spirit, and therefore detestable to the holy God, who would have thee keep thy self *from all filthinesse of the flesh and of the spirit also*.

Yea, for making of parties, and sidings with good Ministers in a way of faction
in

S. 89.

1 Cor. 7.1.

S. 90.

in the same Church, is that with is utterly forbidden, as a note of a carnall and unregenerate man of. who ere doth so; you may see how the Chritlian *Corinthians*, (who had *Paul*, *Apollo* and *Cephas*, that is, *Peter*) for their teachers, were accused as carnall because Schismaticall, and Schismatical, because they received the Gospel with respect of persons: *Paul*, *Apollos* and *Peter*, were all three true Ministers of Christ, gracious and good spiritual Preachers, and preached the same truths, and had the same end, and all agreed as disciples of Christ; yet when men would divide into parties, and set up a *Paul*, an *Apollos*, a *Cephas*, to head each faction, and in a way of distinction, as though the ordinances received their worth and excellency from man, and not from God; from the gifts of men, and not from the Spirit of God; or that the Ministers of Christ should monopolize to every ones self. Now the people are much in fault this way, when they cry up one in opposition to another, or in a way of party; and glory in this, I am of such a mans way and Church; but I, saith another, like such a man better, I can walke in such a Communion; and I, saith another, can edifie more under such a man. O, saith one, he with whom I walke, teaches very powerfull and plainly; and I am for him;

him; I, but saith a second, I am for such an one, for he preaches elegantly and powerfully too, he pleases the ear, yet searcheth the heart too; I, but saith a third, I am for neither of those, but such a man he preaches movingly, he is all spirituall and inward, he is not so strict-laced, nor so much for good works and duties; a very Gospel-preacher indeed, he useth no terrible threats, but doth deal by love and promises, with priviledges of believers; he is none of your legall preachers, he doth not take upon him to reprove and rebuke for sin as others doe; every body may please themselves, but for my part, I am neither for that, nor the other you named, though they may be usefull in their way; but I am for this man I speak of: and if you would forsake your way, and follow this way, you should quickly see a difference; come, be of our way, and joyn with us. And thus men that seem to themselves wise, are carnall indeed, while they make parties and divisions, factions and factions in the Church.

Now if thou be one of these siders and gatherers, if thou art one that dost not labour to preserve the peace of the Church of Christ, and dost not obey the truth without respect of persons, because it is the doctrine of Christ, then art thou guilty of this fault here condemned; and you

S. 91.
see 1 Cor.
3. 3, 4.

1 Cor. 3. 9.

1 Cor. I.
10.

you must amend and reform this fault also, and that without delay; remember you are told of the sin and danger of *Heresie* and *Schism*, take heed of them both: Take with thee the exhortation of *Paul* touching this thing, *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same things, that there be no divisions among you, but that ye be perfectly joyed together in the same mind, and in the same judgment.*

§. XVI. Witchcraft.

S. 92.

There is no abomination imaginable but the corrupt nature of man is apt to close withall, even to a familiarity with, and seeking to, the very devills themselves; hence it is that *witchcraft* and *sorcery* become so frequent sins among those that bear the name of Christians, but yet truly are of the devil, and confederate with evil spirits, and hold commerce with them: there is much witchcraft and sorcery exercised now adays, and many pretenders to *Conjurat[i]on*, and *Judiciall Astrologie*, therefore many witches, and many that are bewitched by them; there are some that pretend by their strength of Fancie, and help of Art, or familiar spirit, to discover secrets, to determine of future contingencies, to tell of things

things lost, and many such tricks (by which the ignorant people are befool'd and cheated;) yet all this shews what men would be at, some would be accounted Wizards, and (as the vulgar sots call them) cunning-men; and others are so impious as to seek unto such as an oracle, and in this their practise are no better then those poor wretches of some parts of the world that worship the Devil.

Now if thou hast made any compact with the devil, or hast at any time endeavoured or wished a combination or commerce with familiar spirits, under what likeness soever discovering themselves to thy senses or fancie, suggest to thee, work in thee, or for thee, thou art a *sorcerer*, one that deals with and by the help of the evil spirit, and hast a familiar: And if thou hast used *spells* and *Charmes*, or any art or suggested device, either for to *bewitch* any person, place or thing, thou art, or pretendest to be a witch, thou art faulty; and if thou hast invoked the name of God to thy devillish art and practise, yet art thou not one jot to be esteemed of the better, or feared the more, or believed at all; but rather the more to be hated, abhorred and denied.

And if thou that readest this hast been one that hath gone out after such kind of men or women, or art ready to doe it upon any

S. 93.

S. 94.

1 Chron.
10. 13.,

Lev. 19.
26.

Deut. 18.
10.

Exo. 22.
18.

S. 95.

any occasion; and hast sought or art minded to seek unto any such who are esteemed either Conjurers, Judiciall Astrologers, Witches, Fortune-tellers, Cunning-men or women, either to know secrets from them, or to be revenged upon others by help of their witchcraft, or to find things lost by help (as thou thinkest) of their calling a figure, and wouldest know things to come (which God hath reserved to himself,) and thou believest in them and their Art, and relyest upon them, then hast thou forsaken the Oracles of Gods word, and against them seekest thou (as *Saul* did) unto witches, and as *Pharaoh* and *Manasses*; which practice is expressly condemned in them, and all others are forbidden to use it; *Thou shalt use no witchcraft; and thou shalt not suffer a witch to live upon the earth.*

And never did ony religious man or woman in Scripture seek to such, nor any that truly know or fear God, or believe savingly in Christ, will ever seek unto, require, or procure the help of witches, or any like unto them, as Conjurers, or those that pretend to South-saying or Sorcery; and therefore if thou hast been guilty of either the thing, or going to such, repent thee heartily, break off thy league, cast away all thy abominations, and humble thy self before the Lord, if peradventure he

he may pardon thy crime, and restore thy soul, and reform thy heart, judgment and practice.

For, witchcraft and forcery are the works of the flesh, and they that are such shall be excluded Heaven for ever, and sent down into the horrid flames of endless misery, *For the works of the flesh are manifest, as, Idolatry, Witchcraft, &c. And they that doe such things shall not inherit the kingdome of God; And, all Sorcerers shall have their portion in that lake which burns with fire and brimstone: which is the second death. And eliewhere, there shall not be found among you any one that useth divination, or an observer of times, (i. e.) (for fortunate or unlucky, good or bad, white or black, cross or prosperous,) or an inchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that doe such things are an abomination to the Lord.*

S. 96.

Gal. 5. 10.

Rev. 21. 8.

Deut. 18.
10, 11, 12.

§. XVII. Hypocrisie.

Hypocrisie is a meer cheat in Religion, a seeming to be religious outwardly, but inwardly irreligious; a shew of godliness without the life, heart and power of Godliness; a profession without practise; a fair tongue but foul heart and actions; it is a dissimulation, or hiding of evil by simulation

S. 97.

2 Tim. 3. 5.

Esa. 33. 6.

Mar. 23.
13, 14, 15.
v. 23. v. 28.
v. 33.

S. 98.

simulation or feigning ones self to be holy, just, good, devout and godly, when he is nothing so; a representation of what a man should be, but (God knowes) he is not in reality such an one as he would seem to be; Hypocrisie is a religious lie, a counterfeite godlinesse: our Saviour Christ sets forth an Hypocrite (for he knows them well enough) under the likenesse of a painted, whited sepulchre; *ye are like* (saith he) *to whited sepulchres, which indeed appear beautifull outward, but within full of uncleannesse*; who appear righteous to men, but within are full of iniquity; and he pronounceth a woe unto them, and a greater damnation, calling them serpents; but for all their craft they not escape the damnation of Hell.

Now to pray much, to pray often, to professe Religion openly, to discourse of godlinesse, to talk of Heaven, to speak against sin, to hear the word of God, to receive the Sacrament, to professe self-denial, to set apart times for, & to joyn in, publick or private humiliation, to make scruple of omissions of good duties, and to be strict in smaller matters, or the like, are not acts of Hypocrisie; for these things should every religious man perform, but yet he that doth all these may be an Hypocrite while he doth them, (i. e.) if he rest in the outward performance, if his heart doth

doth not the same, if his intentions be not really such as his professions are, if he doth these things onely to appear to men Religious, or if he doth any of these in pretence, that so he may secretly bring about worldly ends, that he may deceive others, and betray them into a good opinion of him, making Religion a cloke to hide his wicked designs and practices from the cognizance and discovery of men ; that so under the pretence and appearance of Religion he may cheat, defraud, beguile, oppresse, and draw men to his party and defence, in his secular and worldly interests, or erroneous principles, this man, I say, is an Hypocrite, a damnable impostor, abominable to God, who judgeth of every man not by outward appearance onely, but by inward intentions and frame of the heart, in all religious performances ; which onely then are well pleasing to God, when there is truth and sincerity in the heart, without guile : Now one would think that no man living that professeth faith in Christ, or that believes truly that God is the discernor of the hearts, thoughts, intentions, designs, and all the actions, (with all their circumstances,) should be so mysteriously wicked, prophane & Atheistical; this is a wonder indeed, and such as the charity of the sincere and upright Christian doth

Psal. 51. 6.
Jo. 1. 47.

Mat. 23.

33.

S. 99.

1 Cor. 13.

6, 7.

not easily believe, which hopeth and believeth other things of professors of religion: yet that there are, and have been such mountebanks, juglers and dissemblers in the Church, is beyond doubt, the more the pity, and the greater their damnation; of all sinners to be sure they shall not escape the damnation of Hell; for Hypocrites are odious to God, and he best knows them, and will pay them fully.

And although Hypocrites may for a long time carry it so secretly, having the advantage of the serpents subtilty, and plausible discourse, and retiredness from vulgar observance, & open abominations; and withall having to befriend them the wronged charity of the guileless Christians, who dare not judge rashly, lest they should by accident condemn an innocent person instead of, or with, the guilty; and the godly mans charity hath this property, to think no evil, and to hope and believe well, where nothing appears to the contrary; yet oftentimes it comes to pass, that some time or other, in some thing or other, there is a discovery made of the Hypocrites Hypocrisie, and his vizard and mask is pluckt off, and his proper complexion apparent; that it may be said of him, *Loe, this is that man that made a shew of religion; this is the Hypocrite, that had onely the form of Godlineß; this is* he

he by reason of whom Religion hath been evil spoken of; this wretch made the holy institutes to serve his fleshly, worldly, devillish designs and interets; this Hypocrite must prove a wofull subject of Gods wrath against Hypocrites in hell-fire, prepared for Hypocrites, if he repent not of this his sin, and turn from it to godly sincerity, reall religiousness, without partiality, and without Hypocrisie.

Mar. 24.

11.

Jam. 3. 17.

S. 100.

Now my advise to thee is the same of Christs, take heed and beware of Hypocrisie, it is as much damning as Atheism; for an Hypocrite is a religious Atheist, one that in heart and works denies God, whom he professeth he knows and serves. Examine therefore thy self, and observe well thy own heart and life, whether thou be Hypocritical; I say not (to thee,) thou shouldest judg and censure another for an Hypocrite, but look unto thy self, and see whether thy self be a religious dissembler or no.

S. 101.

If thou hadst rather seem religious then take paines to be religious indeed, if thy religion lyes most in formes and bodily performances, and art zealous for them, but neglectest the inward worship of the soul, and devotion of the heart, then art thou guilty of Hypocrisie.

S. 102.

If thou be never so punctuall and frequent in the outward duties of religion,

on set times, dayes and oportunities of publique humiliations, fastings, and hearing the word; and yet for all this thou neglectest thy private and secret addres-
ses to God in prayer, and other thy duties, then thou art not clean of Hypocrisie.

S. 103.

Psal. 50.

16. 10

ult.

Esay 1. 11,

12. v. 13,

14, 15, 16.

Jer. 7. 4,

9, 10.

Ezek. 33.

31.

Psal. 66.

16.

S. 104.

But if thou perform all acts of devotion, both private and publique, and yet if thou neglect or oppose acts of Charity, or livest in worldliness, oppression, swearing, drunkenness, unrighteous dealing, or any other sin, wittingly and wilfully; then art thou (for all thy outward shew or acts of service) a grosse and damnable Hypocrite: God hates all thy acts of service, (which otherwise he would accept,) because thy heart and course of life is not suitable to thy Profession, because thou seemest to be devout, but really art vicious; — Again, if thou resolvest to keep thy sin, and wouldst not be reformed, although thou mightest, but lovest and likest thy sinfull practises, though thou dost make many prayers and confessions, and speakest never so much against sin in others, yet art thou (for all this) no better then an Hypocrite.

Moreover, if thou take up a religion, or some form which seems to be religious, for to gain thereby the favour of men of such a way and form, or some other secular advantages which are usually gotten by

by men of such a shape and religious mode, as the times and persons in worldly power doe smile on, and are benevolent to, then if that religion be false and erroneous, thou art a most profane Hypocrite; and if it be the true religion, yet if thou becomeest seemingly religious in that way for base low ends, as worldly advantages, or favour of men, and seemest for a while zealous in religious duties, to the end thou mayst win the good opinion of the godly, and gain something by it, and so makest gain thy godlinesse, then art thou a dissembler indeed, a foul Hypocrite.

Furthermore, if thou seem nice, tender and scrupulous, for or against some indifferent circumstances about the service of God, or humane institutions, and upon that neglectest the main and substantiall duties of religion, and thereupon fallest into grosser sins, as Schism, violating and breaking the rule of charity, and bond of peace, to a separation from the divine institutions of God in his Church, hearing, praying, receiving, under a pretence of scruple about some circumstances; then art thou an Hypocrite, thou seemest tender about lesser and lower matters, but makest no scruple of sins that are sins indeed, nor of neglect of spiritual and holy performances, which God requires at thy hands.

S. 105.

Mat. 23.
23.

S. 106.

Mat. 7. v.
3, 4, 5.

Finally, If thou art severer and more bitter against others for some lesser failings and irregularities, while thou thy self justifyest, or sufficest in thy self, thy familiars and favorites, grosser faults, or although but as bad as those you accuse and condemn in others; and wilt not reform thy self as well as seek (seemingly zealous) to reclaim others, then art thou an Hypocrite, not because thou findest fault, and art severe against the least sins, but because thou art not so against all sins and evil practices in thy self too; for if thy soul be upright, it must be set against all sin, it will not allow of any the least irregularity in thee, though it could be hid from the eyes of others.

S. 107.

Now having given you some instances by which you may be helped to try and search your own heart, as to this sin of Hypocrisie, I earnestly beseech thee that readeest this to consider seriously thy state, and be very diligent in the search; for Hypocrisie (though it be damnable,) yet it lyes very close, sheltered under religion, & man doe very seldome suspect themselves to be guilty of this foul sin, while indeed they are foully guilty; and many seemingly religious goe to Hell, not for their religion, but their Hypocrisie, not for their seeming religious, but for not being religious.

S. 108.

And that you may reform speedily, if
guilty

guilty in the least, and become plain-hearted in religion, consider, the many cautions Christ gives to his, to beware of Hypocrisie, and those many woes pronounced against Hypocrites; and if there be any torments in Hell severe, it is for the Hypocrites, they shall have the greater damnation of Hell; and when the Scripture would express an high degree of torments for the vilest sinners, it saith, *they shall have their portion with Hypocrites.* Take heed therefore of this, and remember I have warned thee from the Lord.

§. XVIII. *Apostasie.*

If Hypocrisie be not repented of, and thou speedily reformed and changed from thy dissembling, into a sincere, honest, devout heartiness, in the belief and practice of godiness, in the sight of God, as well as outward appearance, then it will not be long ere thou turn Apostate, and become a Bankrupt, as to all true religion and practise of Godliness, after the will of God; for the Hypocrites very form is quickly blown away with a breath of temptation, worldly interest, or false doctrine, when the shew of religion will stand an Hypocrite in no stead for worldly advantage, and a contrary opinion be of more easie attainment then the truth, as it

S. 109.

1 Tim. 4.
12.

S. IIO.

Mat. 13.
21.

Luk. 8. 13.

S. III.

is in Jesus, according to strict holiness, inward and outward too, then Hypocrisie will ease and empty it self into Apostasie, for Apostasie is but Hypocrisie detected and brought forth: The Apostle *Paul* to *Timothy* speaks of some that will fall away from the faith, and give heed to seducing spirits, and doctrine of devills, and they are such as speak lies in Hypocrisie, having their consciences seared; first an Hypocrite, and then a back-sliding Apostate.

When religion is not rooted in the heart, and bears not fruit in the life of a professor, all his flourish is but like the leaves of a tree in summer, and his religion will fall as they doe in Autumn, and come to dirt or nothing; it may dure for a time, but because religion is not rooted and well grounded, it dureth but for a while, for they fall away when temptation comes; for a while they may believe and make profession, but no longer will they then safely they may without prejudice to their outward safety, worldly advantage and interest.

Now Apostasie is a cursed alienation of mind and affection from the truth and practice of godliness as it is in Christ; it is a departure from the truth in judgment, or affection, or conversation, a leaving off to believe in Christ as thy Saviour, and obeying and following Christ

as thy Lord and example: Apostasie is signified by the termes of turning away from the faith of the Gospel, by falling away from the profession and practise of godliness, by back-sliding and drawing back from a Christians former love and zeal for it, and diligence in Religious performances after the rule and manner of the Gospel; by forsaking and going away backward, by separating from the Gospel, Truth, Rule and Order; and making shipwreck of Faith and a good conscience, erring from the Truth, and departing from the Living God.

Apostasie taken any of these waies is a very great sin in whomsoever it be in the least degree; and if it be not speedily repented of, and thy decays and lukewarmeness amended, and thou quickly make haste out of that indifferencie as to all (or no) Religion, halting between God and *Baal*, quickly will such an one fall into that state of Apostasie as is irrecoverable, and dreadfull is that state (God knows.) *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, the good word of God, if they fall away, to renew them again to repentance, seeing they crucifie to themselves the Son of God, and put him to an open shame, (i. e.)* put the greatest indignity upon Christ and his Gospel, as though he himself were an

Impo-

Isa. 1. 4.
Jude v. 19.
1 Tim. 1.
19.
2 Tim. 2.
18.
Heb. 3. 12.

S. 112.

Heb. 6. 4,
5, 6.

Impostor, and his Gospel a lie.

S. 113.

And it is a sad Truth, that there are very many in these last daies who are come even to this pass, even to this state and degree of Apostasie, and of whom there is very little hope of recovery, but a great deal of fear they will be Eternally damned for their Apostasie, if God by his Almighty power and miracle of mercy doth not bring them to their right judgement, mind, will and affections again, and so restore them.

S. 114.
2 Theſ. 2.
v. 10, 11,
12.

Dreadfull is that sentence, *God shall send such (as are declining from his Truth) strong delusions, that they should believe a lie, because they received not the love of the Truth that they might be saved; they shall be damned, who believe not the Truth, but had pleasure in unrighteousness.*

S. 115.

See how God nauseates and abhors the luke-warm professor in that *Laodicean* temper, which was a decaying of zeal and fervour in Religion, and so but a lesser degree of Apostasie; yet saith Christ, *I know thy works, that thou hast a name, that thou livest, but art dead, and that thou art neither cold nor hot; because thou art neither cold nor hot, I will spew thee out of my mouth; be zealous therefore and repent.*

Rev. 3. v. 1.
cum v. 15,
16, 19.

S. 116.

And there is another remakable passage

in

in the second Epistle of *Peter*, which sets forth the nature and danger of Apostasie, thus ; *If after they have escaped the pollutions of the world through the knowledg of our Lord and Saviour Jesus Christ*, (that is, when a man hath embraced once the Truth of the Gospel, and is in a way of reformation and amendment of Life, according to the Rule of Faith and Life,) *if such a man shall be entangled again and overcome*, (that is, look back and withdraw from Christs profession and practise of Religion, and yield to the temptation, to that cursed return to former infidelity and worldliness, or any kind of vicious living again,) *the latter end of them is worse then the beginning* ; (that is, their sin is greater, and their return by Repentance harder,) *for it had been better for them not to have known the way of righteousness*, (though this had been bad and damnable enough,) *then after they have known it to turn from the holy Commandement delivered unto them* : For the backslider in heart, he that is a fugitive from Wisedoms rules and godly conversation, shall be filled with his own waies, (*i. e.*) shall be requited accordingly ; they shall be answered in their own kind, God will turn away his favour and love from them ; for God takes no pleasure in those that *draw back* from following after Truth, Righteousness and Holiness.

Well

2 Pet. 2.
10, 31.

Pro. 14.
14.
Pro. 1. 30,
31.

S. 117.

Well then, be perswaded to look unto thy self in time ; art thou one that hast made some profession of Christianity, and some progresse in Religion after Christ, and art ingaged in Religious courses, and hast tasted some sweetness in the waies of Godliness, and resolved to frame thy faith and life according to the Scriptures ? Then take heed of *falling back*, turn not from the right way to any by-paths of error or loose living as long as thou livest : Let no body, nor any thing prevail with thee to *Apostatize*, or make the least defection from the love of the Truth of the Gospel, or to remit of thy care, diligence and zeal after Truth and Holiness to thy dying day.

S. 118.

And if thou hast been so unhappy, through thy sloth, easiness and folly, to have been tempted and overcome, as to yield to any dislike of the Truth and waies of God, or remissness in the duties of *piety*, *love* and *zeal* in thy heart ; or if there be in thee a *wavering indifferency*, and thou hangest loose to the Doctrine of Gospel-Truths, and Practicals of Godliness, and art weary of well-doing, as one uneasie and unwilling in the service of God and pursuit of grace and heaven ; if thou hast a mind to forsake the *way* of the **GOSPEL OF CHRIST**, to embrace and take up some other *new* and *strange* opini-

ons

one or course of Religion, either besides or contrary to that in the **SCRIPTURES**; or if thou art already turned back, or fallen from thy *first love* and *Baptismal vow*, and art in a state of offnesse and separation from the Gospel-Truths and practises, and fallen into another hidden Apocryphall mysterious course of Religion, not warrantd in its *principles* and *practicals* by the word of God, or opposite to the Scriptures, then in every of these cases I exhort thee (as thou tenderest thy souls safety and Gods favour) to *repent thee speedily*, and endeavour a **REFORMATION**; get out quickly of this cursed Apostatizing temper and back-sliding disposition, recover thy *decaies* in Religion, come out from among them that have erred from the Truth, lest thou partake of their plagues, and fallest into a *finall Apostasie*, and findest no place for repentance; (which is the case of very many of the Apostates of these times we live in,) and thou with them must be left to thy self, untill thou comest to *Julians* state, to die *blaspheming*, and fall into *eternall flames of endlesse torments*, which will be the portion of Apostatizing hypocrites and hypocriticall Apostates. Take this warning, and repent in time (that is,) *speedily*.

If this be the case of Apostates, and a

man

S. 119.
Object.

man may be in danger, if he engage in the true Religion, either by Formality, Hypocrisie or Apostasie, is it not safer to be unfixt as to all Religions, and to make no more ado about any way, but to account of all as vanity and a needless thing, being as safe as easie to slight and neglect the Gospel it self, and not account of it, or give it any entertainment, or consent to it: nor look after salvation by it, nor regard it, or affect it, much less to be tied to the conditions of it, &c. Seeing the case is so, is it not better to be of no Religion at all, or of that which is easier and cheaper, and not dangerous, though a man be but formall in it, or forsake it at pleasure, and take another?

S. 120.

Answ.

Tis true indeed, many seem to be at this pass already, and stand off from the life of Christianity, and close not with proposals, offers and rules of the Gospel, and give it but slender entertainment in their hearts and practise; that value abundantly more their earthly concerns then all the riches of grace in the Gospel; yet such must know, that besides the loss of the benefits which come to the soul which obeyes the Gospel, and closeth with the offers of Christ and Salvation upon Gods conditions, I affirm, that besides the loss of having the priviledge of having the Gospel with all its contents,

ents, he that neglects, slights, refuseth or despiseth those invitations to Salvation, (which God sends to every one unto whom he hath sent the Gospel) DOETH SIN GRIEVOUSLY against God, and wrong his own soul. Tis not a light sin to make light of Christ and Salvation tendered in the Gospel: and although it be a foul fault to fall from grace and obedience of the Gospel, and damnable to continue in that sin, yet thy sin is not one jot the less if thou refuse to be a religious Christian. If thou make light of Salvation, and all those conditions, promises, invitations, and doctrines, and performances leading to it, it will become a damning sin to thee, if thou make light of the means of Salvation, or be unfruitfull under them, as you may perceive in the following Sections.

§. XIX. *Making light of Gospel-mercies, and neglecting them; a great sin, never to be pardoned without Repentance and Reformation.*

The first and greatest evil that crept into this humane world was sin; for by it man became miserable, under bondage, wrath, rule of Satan, and liable to calamities here, & everlasting torments here-
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S. 121.

after; which undoubtedly must leife all without exception, if a *remedy* be not granted by the same God that is offended with sinne, and that remedy as *sincerely accepted* by man, as it is seriously proffered of God to man.

S. 122.
Rom. 5. 6,
8.
1 Tim. 1. 15.
Jo. 3. 16.

Rom. 10.
15.

Esa. 52. 7.

1 Cor. 5.
19, 20.
1 Cor. 4.
6, 7.

And the greatest and most *miraculous* mercy and favour that was ever shewn to a sinfull world, was Gods sending Christ into the world to save sinners, and the *Gospel* or *Message* Revealing him, and offering him to a soul with most earnest intreaties and calls of God to every one to accept of him, and with him pardon of sin, and reconciliation with God and Salvation for their precious souls: And the better to effect this mercy, and to perswade men to accept of it *heavily, cheerfully* and *chiefly*, he hath appointed the *Publication* of this (as the gladdest tydings to poor souls) by his *Ministers*, whom he hath commanded to wait on this business, and as his Ambassadors to sinners with Articles of peace, reconciliation and salvation; committing this so excellent and heavenly treasure to Earthen Vessels, that the power and mercy might appear to come from God; for tis the glory of Gods grace in Christ which we are to discover to a company of poor souls; to help, under Christ, to the Reformation and

and Salvation of such souls as are by the Word and Spirit of the Gospel brought to believe, to love and follow the Lord Jesus.

Now when any one shall *refuse, neglect, despise* or *make light* of this grace of God in Christ bringing Salvation to thee a poor wretch, which hast forfeited all thy interest in happinesse, and art utterly undone without Christ and Salvation:

When thou dost *slight* this high favour and grace of God, this GREAT SALVATION, and those means which bring Christ, and his salvation, and thy soul together, thou committest a *sin* of the highest nature; a *sin* against the *greatest mercy*, 'tis an *undervaluing* of CHRIST & HEAVEN, 'tis all one as if thou shouldst say of God, Christ, and holy Spirit, grace and salvation, *depart from us*, we desire not the knowledg of thy waies, and that we will not have Christ to reign over us, but reject him and all his benefits, and refuse to give him any entertainment or hearty acceptation; and is not this a great sin?

What is it less then the *trampling under foot the Son of God*, and *accounting the blood of the Covenant wherewith he was sanctified, as an unholy thing*, and *doing despite to the Spirit of Grace*? Is there any one sin

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S. 123.
Tit 2.11.

S. 124.

Job 21.
14.
Luk. 19.
14.

S. 125.
Heb. 10.
27, 28, v.
19, 30, 31.

marked with a more terrible character and severity then this? *If he that despised Moses law died without mercy, of how much sorer punishment shall he be thought worthy of that despiseth and slighteth this grace? why, no less then a certain fearfull looking for of judgement and fiery indignation, which shall devour; for God hath said, Vengeance belongeth unto me, I will recompense; and it is a fearfull thing to fall into the hands of the living God, whose mercy, love, favour, grace, Christ, Salvation and Gospel is despised and slighted.*

S. 126.

Why this *making light* of Christ and Salvation offered in the Gospel to thee, for the eternal welfare of thy precious soul, is as much as to say to God and Christ, You may keep your *grace* and *salvation* to your self, I have no such need of it, I esteem not of grace and salvation so highly, I can be without it, I will have none of your favours on such terms, I will not part with my present pleasure, ease, profit and enjoyments, for your *rich grace*, and *glory* hereafter; let me alone with my own matters and concernments; I have other business to look after, which to me are of greater weight, then the things you would press upon me, &c. Now can you think that God can take this kind of dealing from any one well? or
doe

doe you imagine that God will be pleased with one that values or sets more by an *Oxe*, or *piece of metal*, a field, barn, tottering house, or a moment of fleshly pleasure, then by Christ and salvation?

That men should make all things else of *great concernment* to them, and make light of Christ and glory, which are ten thousand times ten thousand times more worth to thee than all things else, put them all together; and yet to hear of these things but as a *tale*, which may or may not be true, and to account of these *rich mercies* proposed but as a *strange thing*, or of *no value*, or of *very little advantage* to one; is it imaginable that God should not be highly displeased with that soul that *despiseth*, and *slights* and *neglects* that God sets so *much by*, and so *highly esteemes*, and by which he sets up and declareth the honour and excellency of his free grace to poor sinners? Yes, sure enough, God is so much displeased at such, that they that *despise him* shall be *lightly esteemed by him*; and those that make light of his invitations to mercy, he is always wroth with till destruction come full home upon your souls; and those that by excuses put off Christ and grace, as of a lesser concernment to them, and pretend *secular business* and interests as an answer to those

S. 127.

Hosea 8.

1 Sam. 1.
30.

Mar. 13. v.
5, 7.

Luke 14.
v. 16. 10
25.

S. 128.

Fro. 13.
13.
Heb. 1. 3.

S. 129.

sent from God to invite them to *mercy* and *salvation*, upon the terms of the Gospel to close with Christ, and doe actually refuse to come; but either *turn away* their ear from hearing the message, or *shut up* their heart from receiving of Christ, or take no great heed to live according to the Gospel of Christ, of such God hath determined, that they shall never reap the benefit of grace, Gospel and glory. Read Christs own words, *For I say unto you, that none of those men which were bidden, shall tast of my supper*, no though it were provided for them, and intended for them; yet because they *made light* of the invitation, and used excuses, and undervalued the great things of their souls to *base, worldly, bodily, beggerly* things and *employments*, therefore is the Lord angry, to this conclusion, **SUCH SHALL NEVER TAST OF MY SUPPER.**

And you may further guess at the sinfulness of this slighting salvation, by that which is said of those who despite the word of grace, and ministry of this mercy; *who so despiseth the word shall be destroyed*; and, *how shall we escape, if we neglect so great salvation?*

The Prophet *Esay* makes mention of an intolerable wicked people by this, that *they will not hear the Law of the Lord*, but *say unto the Seers, See not, and to the prophets,*

phets, Prophesie not unto us right things, but get you out of the way, turn aside, cause the holy one to cease before us; Wherefore thus saith the Lord, because ye despise the word, therefore this iniquity shall be to you as a breach ready to fall, whose breaking cometh suddenly as an instant, as the breaking of a potters vessel that is broken in pieces, &c. So also see the aggravation of such mens sinfulness in that of St. Paul's correction to the Romans, Despisest thou the riches of his goodness and forbearance, not considering that the goodness of God leadeth to repentance? but after thy hardness, and impenitent heart, treasurest up wrath against the day of wrath, &c.

And this very slighting of the great things of God which he hath provided for the good of souls, is one of the commonest sins under the Gospel, and one of the most dangerous that can be named, and yet men make light of it, and scarcely will men be brought to be sensible of the neglects and slights they shew toward Christ and salvation, and therefore are seldome brought to repentance for it; and yet may they not read that place of the Proverbs? *Because I have called, and ye refused, I stretched out my hand, and no man regarded, but ye have set at nought all my Counsell, and would none of my reproof: — and for this, because they refused, and would not*

Rom. 2.4³
v. 5.

S. 130.

Prov. 1. v.
24. to the
end.

take counsell, but *despised*, God shall make as light at your calamity when it comes as they did of his counsell, and will no more hear them in their misery to help them, then they would hear God when he would offer them means for prevention of their misery.

S. 131.

Now seeing this making light of Gods gracious offers of Christ and salvation is a sin so great, so common, so dangerous, so unanswerable, and the dreadfull judgment of God so unavoidable for this neglect of salvation, so *freely purchased* by Christ, and so *fully offered* in the Gospel to thee, be perswaded, (1.) to consider seriously whether thou art one of those who is guilty of this sin, whom God may charge with this sin of making light of Christ, and Gospel, and grace, and salvation; (2.) And if thou art guilty, that forthwith thou wouldst repent, and henceforth to thy dying day take heed thou never make light of the matters of thy salvation again any more.

S. 132.

Examine thy *self*, look into thy *soul*, consider, whether art thou not he that hast had a mean, low, cheap estimation of Christ and salvation? I mean, whether the things and business of religion, and about saving thy soul, have not been more neglected by thee and slighted, and less care, cost and time spent about these then about

about earthly, worldly things, that concern but the body and fleshly part; and so it is, and thou are guilty of this great sin:

1. If thou hast an ear to hear, and yet refusest to give a listening ear to the publication of the message (by the messengers of the Lord,) which revealeth Christ and salvation to poor sinners; but turnest away thine ear from hearing this Gospel preached, as a thing that deserves no greater heed to be taken of, or of no great *concernment* to thee, then dost thou undervalue and slight the rich, excellent, and chief favour of God to thy soul, and sinnest against the mercy of God.

S. 133.

2. If thou hast hitherto been *careless*, *negligent* or *slothfull* about the great things of salvation, then hast thou made light of it, thou art guilty, and a grievous sinner this way.—

S. 134.

3. If when thou goest to hear the precious and sanctifying saving truths of the Gospel in the ministry of it, and thou *heedest not* the things that are spoken to thee, nor receivest them with *delight* and much *affection*, but art *careless* and *vainly-minded*, *drowsie* and *dead-hearted*, weary and impatient while the Ministers of Christ are seriously treating of the *doctrines* of mans *salvation*, and *applying* them to thy soul, and dost either dislike or loath the *heavenly Manna* falling upon

S. 135.

thee, then art thou one that liest under this great guilt.

S. 136.

4. If thou neglectest the *improvement* of Gospel-truths, by *meditation* and *serious consideration* by thy self, or with others, and refusest to *order thy life* according to those heavenly *directions*, then dost thou render thy self a man which indeed hath no great mind to, nor belief of them, but one that regardest little or nothing the things that are spoken unto thee from the Lord.

S. 137.

5. If thou art one of those who laiest out more of thy *time, strength, thoughts, industry*, to gain worldly and fleshly pleasures, *wealth, and honours* for thy body, then to gain the *riches of Christ, grace and heaven*, for thy precious and immortal soul, and seekest after earthly things more then heavenly, then 'tis evident thou art one that makest light of thy salvation; for thou valuest and esteemest more of the body then the soul, earth then heaven; thou studieth much more how thou mayst be *rich* then *holy*, to be *great* then *good*, and gloriest rather to be a wanderer in the *broad way* which leads to *Hell*, then to enter in at the *strait gate* of *holiness*, and that *narrow way* of *sincere devotion* which leads to immortal life and endless happiness.

S. 138.

And can you think the holy and meri-
full

full Jesus can take this well at thy hand? can you *imagine* you shall be accounted wise at last in so doing, or that you shall ever have this rich *pearl* of the *Gospel* to make thee *rich*, that wilt not part with all thy other treasure to purchase this pearl of grace, so much more *worth* then all things in the world else, as *heaven* is more worth then *earth*? Oh how wilt thou escape the greatest damnation that neglectest so great salvation?

Mat. 13.

14.

Heb. 2. 3.

Be *perswaded* then, dear soul, to look into thy self, consider what thy carriage hath been toward the Gospel-invitations, truths, promises, and the intreaties of Christ and grace brought unto thee for the eternal good of thy poor soul.

S. 139.

And if thou hast been faulty in *sighting* and *making light* of the mercies and means of grace, and motions of Gods Spirit, then repent thee *heartily* and *speedily*, and for time to come give better heed to the things of the Gospel; be more industrious about the business of thy soul, doe not, O doe not as long as thou livest make light of the concernments of thy *salvation*; neither doe thou henceforth value any earthly, temporary, bodily advantage, like to this of grace and heaven; rather forsake *Father, Mother, Children, Houses, and loves*, and all that may be named, then forgoe Christ, God, and thy interest

S. 140.

Mat. 19.

18, 19.

in

Mat. 16.

26.

S. 141.

in heaven ; for, alas ! *what will it profit a man to gain the whole world and lose his own soul ?*

And at what a cheap rate doe men sell their souls and salvation, while they must pay so dear for a little *sloth, fleshly indulgence, an Ox, or a Farm, a little pleasure, and a little profit*, which the men of the world value to a *scorning, deriding, slighting, neglecting* the ways of God and true practical Religion.

S. 142.

O be not thou so foolish, seeing thou hast a precious soul to save, and such rich mercies before thee, and such excellent means afforded thee, such offers made to thee, and such warnings given thee, to attain that everlasting glory provided for thee by thy blessed redeemer Jesus Christ; if thou make not light of it, be not so unwise (I pray thee that art wooed, intreated, beseeched, and that earnestly and seriously) to slight or make light of that price put into thy hand to get the best wisdom and the best inheritance.

S. 143.

Remember I have warned thee of this in love, doe not thou despise this admonition, lest thy sin prove incurable, and thou be thereby for ever miserable.

§. XX.

§. XX. *Unfruitfulness under gracious meanes.*

Our gracious good God, as he hath provided *great things* for us, and laid out *rich mercies* on us, so doth he require of every one a suitable return of *love* and *obedience*; he would not have any one to slight his favours, nor be *idle* and *unfruitfull* with the *talent* he gives thee, nor *disobedient* to his *positive commands*; by *neglecting* to answer his *will* and *demands*; seeing God commands not things impossible, nor beyond thy strength, affording thee with his commands his *gracious aid*, *help* and *direction*; and likewise hath instituted such meanes as are (if improved) fit to bring forth those effects through the assistance of grace, such as he will be well pleased with in Christ.

S. 144.

And therefore if thou be idle with, or wanting to the grace of God, and the tallents he affordeth thee, God is already displeased with thee, and if thou continue unfruitfull he will condemn thee to the portion of *Hypocrites*, and the workers of *iniquity*; *Cast ye the unprofitable servant* (that is, he that hid his talent, and improved it not) *into outer darkness, there shall be weeping and gnashing of teeth.*

S. 145.

Mar. 24.

51.

Mat. 25.

30.

Now though it were so with thee, that
none

S. 146.

none of these forementioned *crimes*, those cursed fruits of the flesh, could be charged upon thee, as actually guilty of them, yet for all this, if thou remainest *fruitless* as to those holy performances which are the necessary effects of the holy Spirit of God in the truly regenerate, thou art so much too farre from the kingdome of God, that thou wilt never come up to it, nor the enjoyment of it; thy unfruitfulness will render thee for ever miserable.

S. 147.

It may be this will seem a hard saying and unpleasing, because thou hast not considered well how equall and just it is with God to exclude those from the benefit of the promises that perform not the conditions of promise; 'tis equal and right with God to reap where he hath sown, and to require fruit of those trees which he hath planted, dressed, manured, nourished and preserved: art thou not one of those whom the Lord hath gathered from the *heathen world*, and now (through the mercy of God) art within the pale of his Church, under the daily *influence* of most gracious *dispensations*, watered with the dews of Heaven, breathed from the Spirit in all *Gospel-ordinances*?

S. 148.

Hast thou not been taught the mind and will of God concerning thy conversation in this present world? hast thou not the best *example*, even the Lord Jesus Christ, whom

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whom thou art commanded to imitate, and to walk as he walked? are there not most full commands and most clear directions to be fruitfull, and how to be fruitfull in good works and holy duties?

Are there not promises freely made, great reward richly prepared for all that are fruitfull in well-doing, and as severe threats and menaces of severe punishments for all that are unfruitfull, negligent and barren of good works? so that it may be truly said of thee as of the vine in the Lords vineyard, *Now judge, I pray you, betwixt me and my vineyard; what could have been done more to my vineyard that I have not done? wherefore when I looked that it should bring forth grapes, it brought forth wild grapes. Therefore now will I lay it waste, it shall be troden down, it shall be PRUNED no more, nor digged more, but there shall come up briars and thornes; I will also command the clouds that they shall rain no more upon it.*

Now surely God doth look thou shouldest bring forth fruit suitable to all the Lord hath done to thee in reference to thy fruitfulness, and if thou hast not, or meanest not, to doe it in it's season, then must you expect that God will be angry with thee to a severing, cut thee up by the root, and commit thee to the fire. You have this determination

1 John 2.
6.

S. 149.

Elsay. 5. 12.
3, 4, 5, 6.

S. 150.

Mat. 7. 19.

Luke 13. 7.

John 15.
2, 8.

S. 151.

1 Cor. 5.
10.Rom. 1. 6.
v. 7, 8.
Heb. 6. 7,
8.

tion in severall Scriptures from Christs own mouth recorded; Every tree that bringeth not forth good fruit is hewen down and cast into the fire; and in the Parable he saith unto the dresser of the vineyard, behold, these three years I come seeking fruit on this tree, and find none; cut it down, why cumbereth it the ground? and Joh. 15. 2, 8. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit: Herein is my Father glorified, (saith Christ) that ye bear much fruit, so shall ye be my disciples.

And sure enough, if it be our indispensable duty to bear fruit to God, it must be our sin to be barren and fruitless; Omission of what we should doe is as much against Gods will as the commission of what we should forbear; we are to be judged at last, and sentenced to eternal pain or pleasure, according to our works, good or bad: God will render to every man according to his deeds; to them who by patient continuance in well-doing, eternal life; but unto those that obey not the truth, indignation and wrath. There is a severity pronounced to the unfruitfull, as there is a blessing to the doers of his will: For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for him that dresseth it, receiveth blessing from

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from God; But that which beareth thorns and briers is rejected, and nigh unto cursing, whose end is to be burned. So it is with every man accordingly as he doth or doth not answer the provision, care, love, guidance and mercy of God, in an holy fruitfulness.

'Tis remarkable very much that determination of our Lord Christ at the last day concerning all men, as to their everlasting condition, he will then judge them; and those that are sentenced to that horrid eternity of wo and misery, are thus condemned for, not doing, but neglecting the works of charity, pity and compassion, which was required of them; they omitted to shew charity to the distressed, and therefore are excluded Heaven, and sent down to hell, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels. Why? what have these poor wretches done, that they must undergoe this dreadfull punishment? why, in the next words you shall see that there is no mention made of what evil they had done, but what good they had omitted, which they might and should have done; For I was an hungry, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; a stranger, and ye took me not in, &c. that is, you had many objects of charity before

S. 152.

Mat. 25.
41, 42.

fore you, which if you had relieved, I would have taken it as done to me my self; and seeing you have not exercised that good work of charity, you have merited the condemnation, and have lost your reward; and seeing you have omitted to doe good, Ile omit to give the possession of heaven, and where will you obtain heaven if not from me? And by this mayst thou see 'tis evil enough to damne thee that thou hast omitted to doe the will of God, suitable to the *meanes* and *opportunities* afforded thee to be fruitfull and abundant in the service of God; *For he that knoweth, or may know Gods will, and to doe good, and doth it not, to him it is sin, and he shall be severely punished with many stripes.*

S. 153.

James 4.

17.

Luke 12.

47, 48.

Now doe I in the name of Christ most earnestly exhort thee, (seeing it is a matter of such dreadfull consequence to remain *barren* and *unfruitfull* as to *faith*, *piety*, *righteousnes*, *charity* and *sobriety* under the Gospel-teachings in the Church of God,) that thou wouldst no longer continue loitering, lazie, idle and unfruitfull, but henceforth walk worthy of the Lord unto all *well-pleasing*, which you can never doe untill you be *fruitfull* in every good work.

Col. 1.10.

S. 154.

It may be thou art but a young man, or woman, yet thou hast heard often the word

of

of faith, and love, and charity, and patience, and meekness, humility, and God doth expect some fruits of that word; Hast thou exercised these graces, and brought them forth in action? doest thou believe and act according to that word of grace? do the fruits of the Spirit appear in thy conversation yet? if not, hitherto hast thou been unprofitable, 'tis all cast away upon thee what God hath done to thee, then hast thou received the grace of God in vain.

I advise thee (as young as thou art) to repent thee heartily, and bewail thy former barrenness, and lay thy heart, and set thy self to the practice of all good duties; be much in prayer, self-denial, and frequent acts of piety and devotion, and shew thy charity and goodness to those that are in distress, what thou art able, and hast opportunity.

S. 155.

It may be thou art a man or woman of full years, and art of a longer standing, it may be twenty, thirty, forty, fifty, sixty years, thou hast all this while enjoyed the plentiful means of grace, and so long hath God been bearing with thee, still expecting from thee somewhat of all that beneficence of his toward thee; and now at last coming to thee, and findes no fruit on thee, onely a few leaves of profession, may he not say in high displeasure, never

S. 156.

fruit grow on thee more henceforth ; by this time thou mightest have been strong and well rooted in *faith*, abundant in *charity*, and well knowing in the *things of God* and of thy own *soul*, able by thine own experience and example to *instruct* the younger ; by this time thou mightest have been able to resist the *strongest* temptations, and have understood the *wiles* of Satan, and *deceitfulness* of sin, & have been sufficiently guarded from their prevalencies ; by this time thou mightest have overcome the world, and have been *crucified* to all the worldly *pleasures, honors, riches*, and have had thy *love, delight and happiness* placed on God and Heaven ; long ere this hour of the day of thy life, (hadst thou not been unfaithfull to thy Lord and Master, Christ, and unfruitfull under the meanes of grace,) mightest thou have been one prompt and ready to, and zealous of good works, and thy life might have been an ornament to the Gospel, and the doctrine of our Saviour in all things of *piety and charity*, and thou thy self a *shining light*, holding forth the word of life and faith in all manner of good works, as becometh Christianity, to the glory and praise of Gods free grace towards thee ; but is it so with thee or not ? hast thou continued all this while, as at first, unfruitfull ?

Titus 2.

10.

Phil. 2.

16.

Mat. 5. 16.

Try

Try thy heart and wayes, and if thou hast profited and laboured in the things of religion, piety, charity, humility, righteousness, sobriety, bless God for it, & goe on to perfection, and give not out to the last moment, *being never weary of well-doing, abounding alwayes in the work of the Lord, perfecting holiness in the fear of God, lay aside every weight, and run the rest of your race before you with patience, looking to Jesus, the author and finisher of your faith, believing that your labour shall not be in vain in the Lord.* But if hitherto thou hast been unfruitfull, then let the consideration of it prick thee to the heart, repent, repent thee speedily for all thy unfruitfulness and barrenness, and redeem thy time; for all is lost, and thy soul will be lost for ever if thou repent not of this sin, even this of unfruitfulness, and henceforth learn to *doe well*, and *apply thy heart* withall to bring fruit unto the Lord, even the fruit of his care and Gospel-mercies in Christ unto thy soul. Doe not slight this admonition and warning, 'tis from the Lord for thy good, therefore see to it in time.

S. 157.

Gal. 6. 9.
1 Cor. 15.
58.
1 Cor. 7. 1.
Heb. 12.
1, 2.

C H A P. VI.

An Enumeration of more sins and wayes by which man offends God, and contractts guilt to his soul, of which he must be reformed.

- S. 1. **I** Have in the foregoing Sections given you a particular of some of the most gross and notorious sins, their names, nature and condemnation ; all or any one of them, if thou art guilty, and meanest to live in, will bring damnation to thy body and soul most certainly.
- S. 2. And there are many more sins then those mentioned which lay claim to Hell for their reward, which the holy book of God and the spirituall guides of thy soul (if thou consult them,) would sufficiently instruct thee about how thou mayst either avoid and prevent them, or repent and forsake them all, though lying within thy heart, thoughts, words or actions ; for Gods Spirit would conduct thee also.
- S. 3. And further, things sometimes tolerably lawfull to be done, may through circumstances, time and place become unlawfull, and a sin to thee if thou dost them ; and there are some things some persons may doe at some times, & in some cases, which another may not doe without a sin, nor the

the same person at another time, or under another relation, but it will be a fault. It were easie to instance in examples of this kind, but they would be a subject fit for determination of cases of Conscience, which now I am not about; yet this I would advise thee (if thou meanest to walk *circumspectly*, and exercise a good *conscience* always,) that in things *doubtfull* and *disputable* take the surest part, that part of the question which is surely no sin: for instance, is dicing or carding lawfull? or to wear black spots, as the manner of some is? or to put money to usury? With some this may be a question, but for my part I would thus resolve it; that it may be unlawfull and a sin to play at cards or dice, or to put on those strange fashions, or to practise usury, &c. but not to play at either, or with either, at any time at all, nor to lend upon usury, nor to conform to the fantastical fashions of dressing, is doubtless no sin; and a wise soul would take the safest course, and walk in the surest way, and avoid all appearance of sin as well as all sins; and he that doth not doe that, that is, shun as much as possible all appearance of evil, transgresseth a Gospel-rule, *Abstain from all appearance of evil.*

There are also other sins which lie somewhat closer, that make not so great a

1 Theff. 3.

12.

S. 4.

noise, nor so suddenly waite the conscience, yet the amount of them may prove an eternal guilt, and men may often flatter themselves into hell with them, under pretence that they are but little ones, and sins of infirmity onely, which (as men are apt to think) have a certain divine indulgence waiting on them of course.

S. 5.

And indeed many foul and ill-favoured sins, to which men give full consent and delight, are choked with the name, and maintained in heart and practice with an opinion that they will be accounted of as lesser irregularities, deviations, humane frailties and infirmities; for men are pleased to think they may live in sins of infirmities safely and laudably, and therefore are willing to believe that all their omissions of good duties, and commissions of evil works, are but as so many infirmities, and easily pardoned, without either forsaking them, or striving against them, or repenting of them.

S. 6.

But say the best thou canst of thy infirmities, either natural or moral, either thy inclination and propension of nature to evil, or slipping into a fault through a sudden surprisall and violent temptation, or ignorance and inconsiderateness; or suppose they be onely the defects in our duty, as wandering thoughts, sometimes dulness, drowsiness and weariness in our service
of

of God, or thy backwardness to every good work, thy want of proportionable zeal for Gods glory and the Church.

Or grant it to be but weakness of judgment, erroneous opinions, though but in lesser truths, or thy knowing not, nor searching after thy secret sins; be it but a sudden eruption of passion into anger and *shrewd words*, or *desires* after forbidden and unlawfull objects, or *immoderate desires* after things lawfull in themselves, yet all these, and all other infirmities (to speak the most favourably of them) are the *disease, sickness and disorders* of the soul, and ought to be the matter of our *sorrow and humiliation*, and must be confessed to God in the enumeration of our sins, and pardon must be begged in Christs name & for his sake for them; and except thy soul be humbled for all thy *secret sins*, and all thy *infirmities*, if not in every *instance*, yet in the *whole summe*, and thy labour and watchfulness be for the suppressing of their rise, and preventing their reign as much as possible, yea even they (so little as they seem to thee) they will prove *mortal* at the last; and thy plea of *Infirmity* will not serve thy turn except thy sins of infirmities be pardoned, and they will not be pardoned any more then greater sins but upon thy repentance; and that which far greater offences could not do, if re-

S. 7.

pented of in time, and forsaken in heart and practice, that these sins of infirmities will doe, if not repented of in time and amended (to what degree is possible for thee,) even these will procure thy damnation at the last.

S. 8.

Now concerning all those sins which the vulgar sort of men who pretend to *Christianity* account either no sins at all, or very lightly of them, as small and inconsiderable, yet by a long custome and frequent repetition are become habitually, and so very sinfull, and so very destructive; and besides, men that think them so small and innocent, seldome (if ever) charge them upon their souls as *sins* to be grieved at, repented of and amended; when they examine their lives and actions as to other sins which are noted with a blacker character; by reason of which neglect those smaller sins are let alone unmortified, and men goe to their graves with impenitency as to those sins, which will sink a man as deep into the gulf of misery, and drown the soul in destruction and perdition; and if they be but foolish lusts, yet they are thus hurtfull to the soul.

1 Tim. 6.

9.

To instance in some things of this kind for thy fuller conviction,

§. I.

§. I. *Evil motions of lust the taint
and corruption in nature.*

There are in every mans nature the seeds of all evil, which are the beginnings of all actuall sins; mans nature is tainted and corrupted, naughty *Concupiscences* and *lusts* are born with us, which are *defiling* and *corrupting* the whole man; the heart of man is full of them, and in their first motions they are sins, even that *proneness* & *inclination* to evil, and *aversness* and *indisposedness* to good which is in thee, which thou mayst and must take notice of as a matter of sorrow and complaint against thy self; as it is thy *unhappiness* and *misery*, so it is thy *sin* and thy *death*, and such a disease it is, that (if not healed and pardoned in thee by regeneration) will leave thee under *wrath* and the *curse*: This that I mean is that which is understood by the name of Originall sin, that is, the corruption of humane nature by the sin of our first parents, propagated to the whole kind of *Adams* race and posterity, which is every man and woman as they receive life and birth; *these motions of sins doe work in our members to bring forth fruit unto death.*

Now though this be every mans case, scarce any man makes it his own particular grief; men *make light of it*, and are so far

S. 9.
Gen. 6. 5.
Mar. 15.
19, 20.
Jam. 1. 14,
15.
Col. 3. 5.

Gal. 3. 22.
Rom. 5:
12.
Psam. 51:
5.
Rom. 7. 5.

S. 10.

far from watching over and resisting the *first motions* and *lustings* after *evil things*, and mortifying these corruptions, that they are most apt to plead it by way of *excuse* for their faults and actuall transgressions, which are the issues and effects of this corruption and lust from within.

S. 11.

But if ever thou hopest to be savingly reformed, this *old man*, which is corrupt according to the deceitfull lusts, must be put off, that is, must not be served nor yeilded unto, but resisted and prayed against; and indeed for my part had I no other sin that might be laid to my charge, yet I find this inbred wickedness, this naturall proneness to evil so *exceeding sinfull*, that I should account it a *choice mercy* to be *quite rid* of it; and 'tis for this I have cause to hang the head and mourn; and 'tis that the moving corruptions may be quite destroyed and mortified in me, is the *prayer* and *care of my poor soul*, for my joy cannot be full untill my *enemies*, that is, my *sins*, both *root* and *branch*, *seed* and *fruit*, be plucked up and withered, and untill Christ alone, his grace and vertues, be formed in my soul, and triumph in my conversation.

S. 12.

O doe not make light of that which put thee under the *wrath* of God and *power* of Satan; that may not be slighted by thee which is in thee, the *cause* and *originall*

ginall of all sins, that set the whole man upon evil, the *cause* of all disorder and confusion every where in thee, and every where in the world : in a word, 'tis exceeding sinfull, all evils lie folded up in thy original concupiscence.

Take heed therefore and take a special view and measure of this thy sin; and because thy flesh will never be weary in it's sinfull motions, then be thou never weary nor give over resisting these lusts in thy self, & weakening this body of sin, and hinder the progress of it, and if thou canst not get it quite discharged, suffer it not, what ere it cost thee, to reign in thee, or prevail over thee; listen not to lusts solicitations, entertain no treaty with lust, believe not its promises, fear not its threats; when God hath said and commanded one thing, let no arguments make thee believe the contrary.

S. 13.

§. II. *Vain thoughts.*

Thy thoughts though they lie hid from man, and free from the laws and censures of men, yet to God are they known, who discerns the inward counsels of the heart, and are judged by him according to the agreement they have with, or dissonance from, or repugnance to, the laws of sobriety, righteousness and holiness. And what

S. 14.

Mat. 15.
19.

Gen. 6. 5.

Pro. 24. 8.

Psal. 119.
113.

Jer. 4. 14.

what ever is uncomely or undecent to speak or act, is as much to *think*, and as much a sin as the word or act would be, though not so apparent; and if it be an evil to speak or practise evil, so is it to think evil, and a man that would search and trie himself for discovery, may know what he is for grace or sin by his thoughts; one may know another by words or actions, thy own thoughts to thee are the *Signatures* of thy own heart, whether sanctified or unholy; by these fruits mayst thou know the tree, by these streams the fountain, by these sparks the fire, by the sent of this smoke the fuel. *Out of the heart proceed evil thoughts*; which expression of Christ shews that some thoughts are evil; and the great wickedness of man is thus resolved, that *the imaginations of the thoughts of his heart were evil, and that continually*; and Solomon knew the malignity of thoughts when he entitles vain thoughts to sin, *he that deviseth to doe evil shall be called a mischeivous person*, the Psalmist speaks of vain thoughts as matter of his detestation, saying, *I hate vain thoughts, but thy law doe I love*. God calls upon us to banish all vain & evil thoughts, and to give them no lodging within us, but calls every one to repentance even for the sins of their thoughts, saying, *Wash thine heart from wickedness* that

that thou mayst be saved; how long shall thy vain thoughts lodge within thee? And for our reformation, if we intend it to be according to the design of it, it reacheth to the very thoughts, and the evil of them must be banished, and our thoughts, yea every thought, brought over to the obedience of Christ.

This account is given in Scripture of wicked and vain foolish thoughts, if no worse can be said of thy imaginations, then that they are but frivolous, vain and foolish, yet of such the Scripture saith, that the thought of foolishness is sin, much more then are they wicked when *mischievous, envious, ambitious, worldly, luxurious and lascivious*; and thy thought-sins are liable to the same condemnation (and therefore call for like reformation,) with the sins of those thoughts which are brought to light and practised; for sure if *Adultery*, or *fornication*, or *murder*, or *theft*, or *covetousness*, or any other abomination be sin, the *thoughts* and desires of the nature of either of them is a sin also; and if there be any *indulgence* for either, (which I think there is none without repentance,) it rather looks toward those that slip suddenly into a fault, without *fore-thoughts* of pleasure or advantage in the sin, and so foiled at unawares without full consent, then toward those evil thoughts

2 Cor. 10.

S. 15.

Pro. 14. 9.

thoughts which are *delighting* and *abiding*, though they keep within the limits of thoughts and imaginations; for the abatement of the guilt (if, I say, there be any such allowance) will be to him that sins and would not, rather then to him that would act sin though actually he doth it not; for he that wills and doth not is worse then him that doth a sin and wills not, that is, 'tis against the bent, resolution and intentions of his mind.

S. 16.

Yet men are apt to think that their evil and vain thoughts are neither offensive to God, nor hurtfull to themselves, but are innocent & harmles; and once I thought so too, but it was before I knew either God or my self as I should; but now I repent me that ever I gave way to naughty imaginations, and have learnt (through grace) to be more watchfull over and to reject and resist evil and vain thoughts, and not to suffer them to abide with me long; though sometimes so unhappy I am as to be surpris'd with them, and now doe I hate vain thoughts, and desire to be humbled for, and thoroughly reformed in my thoughts, neither shall I think to have attained any considerable victory over my corruptions, nor come to the true worth and state of saving conversion, untill my mind be sanctified, and every imagination and thought be brought under the obedi-

ence

2 Cor. 10.
5.

ence of Christ, which now is the main work I have to doe within my own soul, to wit, to get my spirit cleansed from the *filthiness* of *vanity* and *evil*, that so *perfecting* holiness every day as long as I live, I may at length get my reformation compleated, and my soul saved.

2 Cor. 7. 1.

And this I earnestly perswade thee to, (being well assured that he that gives liberty to himself to think evilly, and delights in vain thoughts, hath no inward holiness,) that therefore you would be watchfull over your thoughts, and account it the greatest part of your duty to reform them, and to be very carefull to entertain good things in them, and banish quickly out of thy thoughts all manner of evil, for as a mans thoughts are good or bad, so is he that thinketh such things; and if thou hast been one of a *vain, wanton, worldly, proud, malicious* or *vengeful* mind, then repent thee of all thy *thoughts* of any of these kinds, and labour to reform thy thoughts, if thou mean to be holy indeed, and saved at the last.

S. 17.

Jer. 4. 14.

§. III. *Idle words.*

The tongue is but a little member, yet very apt to transgress, and very full of evil; a little world of iniquity which hardly can be kept in or tamed, yet it must be re-
dured

S. 18.

Jam. 3. 6.

Psal. 39. 1.
Pro. 17. 27.
Pro. 10. 19.
Eccle. 5. 3.

Titus 10. 11.
Eph. 5. 4.

S. 19.

duced to limits and rules, or else thou sinnest. Men think that to *talk much*, to *talk vainly*, to *speak foolishly*, is no great hurt, except there be poison and venom in every word; yea men are apt to think there is no sin in words, and therefore doe most men make light of words as wind, not considering that all good men and prudent, ponder well and consider what is fit to be spoken ere they speak, lest they offend God, themselves, or others by their speech. *I will take heed* (saith David,) *lest I sin with my tongue*: And Solomon saith, *he that hath knowledg is sparing of his words*, for in the multitude of words there wanteth not sin, but he that refraineth his lips is wise. So that I conceive many words that men speak may well be spared, for I am sure many words that men speak are sinfull, for they are *unseemly*, *foolish*, *empty*, *vain*, to no good purpose, but very often of very evil consequence: there are many *unruly* and *vain talkers* (saith Paul to Titus) *whose mouths must be stopped, which subvert whole houses, &c.* And foolish talking is numbred for sin with fornication and uncleannes.

Now if thou art one given to looseness of tongue and vanity of talk, that speakest much and any thing comes first into thy mind, either to vent a folly or a passion, to speak *unseemly* or *unwisely*, gibing or scaf-

fine,

sing, railing or talking, frothy complements without reality, and lying jests to provoke mirth, tedious stories to no purpose of good to edification; if thy tongue walk in this road, and thy speech be but after this rate of vanity, though free from blasphemy, oaths, reproches, rottenness, railing, &c. yet is it not free from sin, for thy words are vain and idle; and when reformation comes, it will reduce thy tongue to, and bring it into the obedience of the laws of wisdom, of sobriety and piety. And lest you should think this a vain monition concerning words, consider what Christ our Lord saith of idle words; I say unto you, that every idle word that men shall speak, they shall give an account thereof at the day of judgment; for by thy words thou shalt be justified or condemned. For there is not a word in my tongue O Lord, but thou knowest it altogether. Therefore though thou art but apt to transgress with thy tongue, either by speaking wickedly or vainly, idly and foolishly, repent thee of thy former folly, and for time to come put a watch and a guard on that little member of unruliness, and a restraint, lest thou offend again, and so be put to a sad repentance for thy little folly; for if the instance be but little in which we offend, yet the sin is great, because we continue in that folly which is more easily reformed, the

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tempta

Mat. 12.
36.

Psal. 139
4.

S. 20.

Jam. i.
26.

temptation to it less, the profit and pleasure small; but sound words or prudent silence, are far more advantageous to the esteeme of wisdom and godliness, then vain, frothy, idle talkativeness.

If thou meanest to be religious to any purpose, bridle thy tongue, let thy words be few, sober and good; *For if any among you seem to be religious, and bridleth not his tongue, this mans religion is vain.*

If you say your words are out before you are aware, and 'tis your infirmity, then be perswaded to repent it and amend it as it is an infirmity; for this can be no excuse for thy sin, because it is but (as you suppose) a little one, when ye see how much and strictly we are warned to take heed of our tongues, that we sin not with them in any case, not so much as by idle talking.

§. IV. Idle life.

S. 21.

An Idle life is as much to be accounted for as idle words, and as deeply to be lamented thoroughly and reformed; for a man, a rational creature, to live in the world to no purpose, or onely to take his pastime here, and to be good for nothing but to eat, drink, sleep, play, &c. or, as some are, to be very busie in doing nothing, that is, nothing to the purpose, that

for

for which he hath received his life, time and talent.

And it may be thou art such an one, of whom if one should ask, what good hast thou done since first thou receivedst breath? that though thou hast received much good, yet hast thou brought forth little, — alas, men doe not consider the sin of idleness, nor the danger of it; 'tis a dangerous thing to be without a lawfull calling, and as bad to be idle in it; to have nothing to doe, or to doe nothing in a lawfull imployment, doubtless is that which is neither *pleasing* to God, nor *innocent* in it self: God made nothing in *vain*, 'tis a sin confessed to *doe evil*, and so it is not to doe *some good or other*. The servant that had a talent, and hid it, is condemned by our Lord Christ, *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth*. And the fig-tree which beareth no fruit is cursed.

Yet this is not thought on any whit by those that are idle and vain persons, who spend their life and precious time either in doing nothing at all, or that which is beside the business of a Christian man, as doing that which is evil: the devil commonly sets such on work whom he finds idle; & what an empty, vain thing it is for men and women to have nothing to employ themselves in but to receive and pay unnecessary visits

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and

S. 22.

Mat. 25.
30.

S. 23.

Acts 17,
31.

& complements, to tell or hear some new thing; to spend their time and invention in the vanities and trifles of *sports*, and *deckings*, and *dressings*? Their tailors and sempsters, their glais and their combes, their beds and boards, their Playes and Romances, their visits and vain discourses, consuming all their study, time, wealth, strength, so as nothing of all is left them for the greater concernments of their precious souls and countries good.

S. 24.

Such kind of lives do many live, and this is but to be dead while they live; and it may be you that read this maybe such an one, and then my serious counsel to thee is to repent for thy idleness and mis-spent time, and betake thy self speedily to some honest Christian employment and course of life, wherein you may expect a blessing from God, and whereby you may bring some good to somebody, that it may not be said when you are gone that you can well be spared, for that you lived to no purpose, and wast good for nothing: but this will not be the worst of it, that men may say so of thee, but God thy Lord will call thee to account another day, how thou hast spent thy time and self in this present world, and how you have employed and improved your talent for Gods glory and the good of mankind.

S. 25.

Beware therefore, and be doing daily of
that

that which thou wouldst be found doing when thy Lord Christ cometh, that you so may expect that blessing from Christ your Lord and Master which he hath promised to his faithfull doing servants, *Blessed is that servant that when his Lord shall come shall find so doing: well done, good and faithfull servant, enter thou into the joy of thy Lord.*

§. V. Omissions.

There is another conceit men have, and their practise is according to it, which must be reformed, or else thou canst not attain to a state of saving grace, and that is Omissions; men think (it may be) it is a sin to commit evil, to doe hurt, but none to omit the doing of good; to doe no evil should be our care, but though a man doe no evil and yet doth no good, he is an evil man; *He that knoweth his Masters will, and doth it not, shall be beaten with many stripes: And to him that knoweth to doe good and doth it not, to him it is sin.*

He that wilfully, carelessly or slothfully omits any of those acts of piety, devotion and Charity which are enjoined Christians as Christians, and leave undone such things as they should perform in Religion, either in private, secret and publick, to him it is sin; if thou omit the hearing the Word, receiving the Sacraments, prayers in

Mat. 24.

46.

Mat. 25.

21.

S. 26.

Luke 12.

47.

Jam. 4.

17.

S. 27.

and with the congregation, *reading, praying in thy family*, and in secret; If thou neglect the instruction, correction and admonition of thy Children and Servants in matters of religion, and practice of godliness; if thou omit acts of charity to the souls and bodies of the necessitous in sickness or in health, thou art far from the kingdome of heaven, and the state of true Christianity: If thou neglect to uphold and maintain the truth and cause of Gods Church, as much as lyeth in thee, both by word, prayer and deeds, it will become thy sin: And thou mayst conceive how much thy omissions are sinfull, offensive to God, and prejudiciall to thy salvation, by what sentence and judgment at last will pass upon men for their omission of acts of piety and charity, namely, *Depart from me* (Christ will say one day) *ye cursed, into everlasting fire, prepared for the devil and his Angels: For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they say, Lord, when saw we thee an hungry, athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, in as much as ye did it not unto one of the least of these, ye did it not unto me.*

Mat. 25.
41, 42. &c.

And

And for your neglect of good family-du-
ties and service of God, there is a sad im-
precation of the Prophet *Jeremiah*, *Poure*
out thy fury upon the heathen that fear thee
not, and upon the families that call not on
thy name.

Jer. 10.
25.

So that what a man doth nor doe in
matters of piety and charity, is as severely
sentenced as he that doth contrary to
both; yet men will not be perswaded of
this neither, repent for their Doe-nots, nor
lay it to heart, when they are charging
themselves with some evil accounts which
they have done.

S. 28.

But I am perswading thee that readeſt
to repent for thy omissions, and amend
this thy fault, or God will certainly shut
thee out of heaven; for not *he that saith*
Lord, Lord, shall enter into the kingdome
of heaven; but he that doth (saith Christ)
the will of my father which is in heaven:
And surely he that omits to doe doth not
doe the will of God.

S. 29.

Mat. 7. 21.

I beseech thee then make not light of
thy omissions of doing good, but be very
carefull to doe that good thou oughtest,
and art able to doe, in all the acts of Piety,
Charity and Righteousnesse, every thing
in it's season, that is, of every opportuni-
ty offered thee, or that thou canst attain
unto.

S. 30.

§. VI. Dreames.

S. 31.
Eccle. 5. 3.

I would mind you something about dreames, for, as *Solomon* writes, *That a dreame cometh through a multitude of businesse*, commonly they are the remainers of many such *thoughts* and *inclination* of men, and temper of body; sometime they are less harmfull, but for the most part *vain*, and sometime *very sinfull*; they are not voluntary indeed, yet *as a fools voice is known by multitude of words* (as the wise man saith,) so a man may guess very much of what passeth his thoughts while waking, by his night-visions in dreames. I have heard of some that they never dreamed, or very rarely; how true it is I cannot affirm, but I wish I could have said so truly, or that any dreames had alwayes been (but as sometimes they have) good and edifying: I have been disciplined by dreames, some of them have been the occasion of comfort, some of sorrow and much affliction to my soul, since I knew from whence they sprang; bad, from an ill principle, vain, ambitious, worldly, filthy, fleshly mindings and thinkings in the day-time; the good from God: and look what a mans intentions, and discourings, and companyings, and thinkings have mostly been when awake, commonly the man dreames

dreames about when à sleep, though in much confusion ; and as the nature of those things acted or minded, and the desires and end are about them, either honest and holy, or sinfull and wicked, so are thy dreames to be accounted of either good or bad ; and as you would repent for an ill act waking, so must you repent and be humbled for your dreames of the acts thereof, if with delight and complacency in the same ; & as you would be sorry to be found doing or minding with delight those vanities or wickednesses you *dream* about, so must you be humbled in your selves for *dreaming* such things.

And if ever thou come to be truly and soundly converted, you will find your dreames either to be sanctified, or else both them and your vain thoughts to be your great burthen ; and you will still be begging of God to heal the distempers of your souls this way, and free you from sinfull dreames ; and in the mean time to remember alway upon your examination, that the guilt of your vain thoughts on the day, and vain dreames in the night might be pardoned, and the filth of them washed off your soul with the blood of Jesus Christ. And this I advise thee and exhort thee to, that if after all thy care, prayer, & watchfulness over thy thoughts, discourses, actions and company, (test thou

S. 32.

thou offend,) yet (I say) if that after all thy circumspection thou be haunted and acted with vain, filthy, worldly, and any impure visions in thy dreames, that then in the morning, every morning in thy addresses to God in private devotions, after such defilements, thou *humble thy self* before the Lord, and *repent thee* heartily, and bewail that infirmitie, and beg thy pardon for what is past, and intreat the Lord for Christ sake to heal thy naughty nature, and that God would by his grace prevent the evil spirit suggesting, and thy fancies acting, or awaken thee as soon as ere it seisseth upon thee.

S. 33.

For that man that truly fears God, and hates sin, would not if he could have any fellowship or delight in vanity, either waking or slumbring, by day or by night, with others or alone; for God is about thy path, and about thy bed, and knoweth thy up-rising, and down-lying, every thought, and every word, & every action, yea and every dreame too; and thy God is holy, and hates all impiety, every where and in every person; therefore be mindfull of them, and be watchfull over thy inward & outward self, every hour, in every place and action, as thou ever hopest to avoid sin, to keep thy self pure, and to please God; for *Jude* the 8th. verse speaks of *Filthy dreamers who defile the flesh, &c.*

Worldly

§. VII. *Worldly Joy and Sorrow.*

I intreat likewise you would be warned about your *joys* and *griefs*, for as they are more or less about worldly concernments, so are they more or less sinfull: 'Tis true, we, the best of us, are but men at the best, and easily are we surprised; we have these passions in our nature, and of themselves are not sinfull, but our failings are about their measures and their objects; and the more our delights are in the fruition of the object, according to the value and esteem we have of the thing, so the more is our sorrow arising from the want of or parting with our beloved, whatever it be.

S. 34.

And this may be sometimes good and gracious according to the sense & apprehension we have of good things, (to wit) to rejoyce exceedingly, and delight much in the presence and fruition of **G**od and grace, his word, and religious duties, and hopes of heaven after an holy life here, it is good, and a duty; as also to grieve much, and sorrow heartily, for the absence of grace, or breach of covenant and faith with God; to be grieved at the heart for sin committed, or interruption of communion with God, by failings in our duties of Religion, &c. this I say is godly joy,

S. 35.

joy, and godly sorrow, and needs not to be repented of: but commonly this is not the kind of that joy, delight, sorrow, and perplexity which men and women are so much in; alas, it is otherwise, indeed 'tis sinfull too much, for it is worldly too much, & yet how few take notice of their joys and griefs, whether they be sinfull or holy, hurtfull or profitable to their souls!

S. 36.

To be a worldling is to be a sinner, & he can never joy or grieve much about worldly concerns, but he must be one that loves and prizes earthly things beyond their proportion irregularly and sinfully; *Godly sorrow worketh Repentance to salvation not be repented of, but the sorrow of the world worketh death:* So to delight, rejoyce, and glory in the Lord, is good and pleasing to God; but to set ones heart upon riches, honors and pleasures, and to rejoyce in any of these is a sin, and such a joy should be turned into heaviness, and such laughter into mourning.

2 Cor. 7.
10.

Jam. 4. 9.

S. 37.

If thy joy and grief lie about worldly things and trifles, if thou hast more comfort in a good bargain, or a friends legacy, or some worldly emoluments, then in the favour of God, then in the pardon of thy sins, then in the means of salvation, then art thou yet in fault: And if thou canst grieve and lament with tears the loss

or

or disappointment of some benefit, or the unkindness of a friend, or the crossness of an enemy, or chains of a tyrant, &c. and yet canst not sorrow for thy sins, the loss of Gods favour, nor of missing an opportunity of grace and communion with God, then thy joys and sorrows are worldly and sinfull; and you must not permit such worldly joys and sorrows to prevail, but you must repent for them, and leave off to spend your comforts and your griefs this way, and look so that you should rejoyce in, and lament for, as afore hath been shewed.

And as for all other outward things, our rejoycing or grieving should not be much or lasting; labour therefore to reform these passions, and set them right: and this you will doe if you desire to be sincere, upright and complete, in the reformation.

And the like doe I advise you to doe about your impatiencie and discontent, frettings and perplexities about these worldly, temporary, vain, perishing things; as also with your carking carefulness, your thoughtfullnesse and distrustfulness about earthly things, to reform in each of these; for all such dispositions are evil, and hurtfull both to soul and body, wounding your own souls, and tranquillity of spirit, and reputation of Christianity, and doth much

S. 38.

S. 39.

much hinder the progress and increase of grace and heavenly conversation ; and all our affections about earthly things regulated so, that it may be with us (as to our taking pleasure in worldly vanities, or confidence and relying as our happiness or chief support,) that once we may be able to say truly with St. Paul, *I account of all things as dung and dross in comparison of the things of Christ and heaven.* And to this must we come ere we be complete in Christ, and thoroughly changed in all our affections, to a state wherein we may truly and freely say, without dissimulation or constraint say, Truly the world is crucified unto me, and I unto the world, these worldly concerns move me not much any way, I see nothing here below (as things below) that deserve either my joy in their possession, or grief for their absence, nothing that I need be troubled much about, or that I should rely upon, or put any trust at all in, for all are flying and lying vanities ; therefore doe I labour for and seek the things above, and my treasures are with Christ in heaven, there also is my heart, and thither will I goe for my comforts ; and my grief is that I am not more in love with them, and less in love with the world, and troubles of spirit about them.

S. 40.

That each of us may say, in obedience

to

to that command, *1 John 2. 15. I love not the world, neither the things that are in the world, because I would not lose the love of my heavenly Father; For all that is in the world, the lust of the flesh, the lusts of the eyes, and the pride of life, (i.e.) worldly pleasures, or pelfe, or pomp, which are not of God, nor for his children and servants to look after; for they and this world pass away, but he that doth the will of God abideth for ever.* And as I doe urge and press thee to be carefull and watchfull over your spirits in those fore-mentioned qualities and actings of your souls about those things, which although they may seem frivolous niceties to men that judge not of things spiritually, but according to sence and common apprehensions, yet I earnestly intreat thee, as thou hopest for pardon, grace and heaven at last, that thou wouldst reform them all, in every instance; for untill you doe you are not a true sincere reformed convert; for though they be esteemed but small things, and inevitable infirmities, yet their account will be numerous at last, and their burthen intolerable; they will, if not pardoned, sink thy soul as low as hell; & pardoned they will not be, except thou repent of them, and labour against them, to a reformation of them all: for, as the son of *Syrach* saith, *he that despiseth little things*

*1 Jo. 2:15,
16, 17.*

*Eccles. 19.
1.*

Titus 1.]
19.

things shall fall by little and little; and experience tells us, that many small leakes will in time sink the stoutest ship, even so will these smaller sins (if let alone) make shipwrack of faith and a good conscience, and cast away thy soul at last.

§. VIII. *Unthankfulness, murmuring, inconsiderateness, worldly confidence, vain opinions, and recreations.*

S. 41.
1.

And with the same earnestness doe I perswade thee to reform thy *unthankfulness* to God for those daily favours he shews to thee a worthless wretch; how many blessings hast thou received already, and how many more laid up for thee, and yet how seldome hast thou returned thanks to God for all? how many thy mercies, and how few thy acknowledgments? O! *ingratitude* is a very high offence both to God and good men.

S. 42.
2.

Thy *murmuring* against Gods providence, and distrust of his fidelity and truth of performance of things promised to thee and for thee, whilst thou seekest him in his way of upright walking, and yet how art thou ever and anon complaining, and uttering thy *discontents* and *hard thoughts* of thy gracious good God? O this must be left, I pray thee leave off

MURMURING

murmuring, and learn *submission* and *resignation* to divine providence in all his dispensations, and if thou hast thought or spoke foolishly, lay thy hand upon thy mouth, doe so no more: God cannot endure murmuring nor murmurers, leave it quickly, if thou mean not to provoke God, as the *Israelites* did, and were punished severely for it.

1 Cor. 6.
10.

Thy *rash attempts* and *inconsideratenesse*; be no more heady, but heedfull, consider seriously both the *nature* of thy *actions*, and the *end* of them all; for God accounts all men sinfull that are not considerate and serious, because *inconsiderate* and *rash*: *The Ox* knoweth his owner, and the *Ass* his Masters crib, but *Israel* doth not know, my people doth not consider: For as *consideration* is the beginning of reformation, so is *inconsiderateness* an inlet to all vice and villany.

S. 43.
3.

Isai. 1. 3.

Jer. 8. 6.
7.

Thy *worldly confidence* and *trust* on vain things must be altered to a *trust* and *dependence* on God onely, if thou aim at saving reformation; for he that *relieth* on any thing under heaven, *men* or *money*, *arm of strength*, or *armies* of men; *wit*, *politic*, *friends*, *health*, *greatness*, or his own *goodness*, doth much derogate from God, and become sinfull, because he sets his heart upon that which is not to be confided in, nor set up, as any way able to

S. 44.
4.

tribuls

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Isai. 26. 4.

Jer. 17. 5.
7.Job 31.
24, 25, 28.

support, satisfie, deliver or to make one happy. *Mans trust* is always to be in God onely, and all his hopes and expectation from him; *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.* But when I lay out my first thoughts and chief hopes upon worldly things, I put them up in stead of God, and commit idolatry, and go quite contrary to the will of God; *Trust not in man, nor riches, nor Princes, saith David; If riches increase, set not your heart upon them,* for you will find a disappointment in all without God, and a curse too: *Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the living God: But blessed is the man that trusteth in the Lord, and whose hope the Lord is.* Job (being once very rich, and alwayes very good, which was his best riches, and abided with him when all outward things were flown away and gone,) saith in his most serious examination and pleading with God, *If I have made gold my hope, or have said to fine gold, Thou art my confidence; If I rejoyced because my wealth was great, and because my hand had gotten it: This were iniquity to be punished by the judge, for I should have denied the God that is above.* You see what apprehension godly men have had of the trusting worldly things, concluding

cluding it to be sin and iniquity, folly and idolatry; and *what is the hope of an Hypocrite*, (what will his worldly confidence come to?) *though he hath gained much, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?* So that 'tis not enjoyed as a prudent man all thing onely not to put confidence in these worldly things, nor depend upon them, because of their vanity, inconstancy, insufficiency, but 'tis a sin if we do, and a great iniquity too, which every gracious man should avoid, and every convert should repent of, and be ashamed that he hath put confidence in pittifull worldly things, and made them his rock, shelter and comfort, and resolves he will do so no more, while he hath a God, the rock of ages and time, to fly unto; who will never fail nor forsake them that put their trust in him, because they trust in him.

Joh 17.
8, 9.

I counsel thee, dear soul, to look carefully what is that you put your confidence in, and if you find the world or any things in the world first coming in your thoughts as to trust in them, then conclude 'tis from a carnall principle within thee, contrary to God's mind, and *holding no conformity* to the Saints, who have said within themselves and declared to the world too, that nothing in heaven or earth, within them or without them,

S. 45.

Psal. 73.
25, 26.

should be the object of their trust, saving God only; a guess of this their frame we may take from *Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My strength and my heart faileth: but God is the strength of my heart, and my portion for ever.* O then, beware what thou makest thy rock, thy tower, thy defence and portion; be sure it be God onely, and repent if thou hast done other.

S. 46.
5.

1 Tim. 6.
5.

2 Tim. 2.
14, 16.
Pro. 19.
27.

Thy vain and erroneous *opinions* in matters about *religion* must be regulated by the *Word of Truth*, and reduced to the *obedience of Christ* and his *doctrine*, and that without prevarication or *strife* of words, or *perverse disputings* & *vain babblings* to no profit or edification toward charity and holiness. *Cease, my Son* (saith Wisdom) *to hear the instruction that causeth to erre from the words of knowledg;* for 'tis a dangerous thing to be of a corrupt judgment.

S. 47.
6.

About thy *recreations*, and those little *indulgencies* to thy flesh, which men are pleased to call *refreshments* and *pastimes*, not considering what sin and hurt may be in them, and how too too often they become *fuel* to lust, and a *temptation* to sin, *consumption* of time, and *exhausting* of spirit, and *effeminating* men, rendring them *soft* and *unfit* for exercise
of

of *religious duties*, and many other inconveniences which experience hath instructed those that have been much and often in the *service of pleasures*, which now they see, but then they could not perceive, being *blinded* and beguiled with them : Now concerning such, if thou (who readest) art a man given to *satisfie thy lusts* with worldly pleasures under the pretence of recreation, know, that though some recreations & diversions from our more *serious* and *laborious employments*, either of body or mind, may be *tolerable* and *allowable* for *refreshment*, yet when thou exceedest in pleasure to *unrighteousness*, by letting out too great a proportion of thy *soul* on them, then the most *innocent recreation* becomes a *snare unto* thee, and thou sinnest in it ; when thou usest it as a *calling*, and dost nothing else but spend thy *daies, times, strength, talents, study, and passions*, as though thou wast born into this world only to spend thy time in worldly, fleshly and carnal delights ; surely such a state of living (and such is onely the employment of some men) cannot be pleasing to God, but calls for *reformation*. And therefore I would intreat thee to be *sparing* in *recreations*, and *carefull* in them, lest that which is allowed thee for the relief of thine *infirmities* may prove thy *hurt*, more dangerous to

thy soul then that bodily infirmities (which want something for its refreshment,) could have brought to thy body without such recreation.

S. 48.

And now, I would counsel thee also (if thou wouldst be innocent) to leave off those games and sports which are neither good for bettering thy health of body, nor yet of refreshing thy mind; and all such pastimes, and thy engagements in them, which *eat up thy time, and raise thy passions,* are *incentives to quarrels,* and such as *indispose thee for holy duties,* are fuel for lust, and keep thee from religious performances, are to be shunned; and if you will follow my counsell, leave off *dicing and carding, revelling and dancing;* and I am sure you will when you mean to be *sober and wise, religious,* and a *sincere down-right Christian,* and when you intend to make religion your chief employment, heaven your aim, and holy performances your delight; then you will see that all business and avocations from the businesse of religion are nothing at all profitable for thee, you will then admit of nothing that shall hinder the work of *salvation,* nor do any thing *deliberately* which shall *frustrate* your *hopes of heaven.* But what ere is good in its self, or may advance this great work of saving reformation; that thou wilt do, and no body shall be able to *tempt* thee to
folly,

folly, nor fright thee from thy duty; but thou wilt then make a conscience of thy time and employment how thou spendest it; and how much of it, and about what businesses, that so thou mayst be able at last to make a fair and clear account of thy actions to God, when thou shalt be called to it; and that will be very shortly, and for every thing done in the body, according to that he hath done whether it be good or bad.

And surely no man will be approved for well-doing that hath done little else then recreated and pleased himself with sports and pastimes, in gaming and fooling, in sleeping, eating and drinking, in hunting and hawking, and such like employments; and many men have no other calling: and God knows, that for a man to study and contrive how he may spend his days in pleasure, and to take his pleasure in severall instances as he hath purposed, is but to study and contrive how he may live to die like a fool, and prepare his back for many stripes at the last, which such a man must be beaten withall, and thou cast forth as a vessell of dishonour wherein is no pleasure, for that it had never been employed to any good use or purpose.

Be perswaded therefore to leave off taking pleasure and sporting thy self in sin, and also to sin in thy sports and recrea-

2 Cor. 5.
10.

S. 49.

S. 50.

tions : and this I would intreat thee, never more *choose* that for thy recreation which is *unlawfull* or *doubtfull*, or that *wherein* you have *offended already*, or in which you *may be in danger to transgress again*, when you may as easily forbear, and in *forbearing* be most *assuredly certain* you *shall not sin*; and resolve on this, rather to *renounce all sports and recreations* then to commit the *least sin*, or expose thy self to the danger of a transgression. How much deplorable will the loss be to thee, when for the pleasure of sin for a season thou must lose thy soul for ever?

CHAP. VII.

Containing some reasons of specifying sins in the foregoing catalogues.

S. I.

THUS have I laid before you in this register such sins as the nature of man since the Fall is not onely *prone to*, but also miserably *fruitfull in*: And all of them; both great and small, are *contrary* to the *nature* of the most holy God, and each of them a *violation* of the righteous and holy *commands* of God, and destructive to the *happineſſ* of thy own soul, meriting everlasting *damnation*; and which no man that doth them, and lives and dies in any of them can escape; *For the wrath of God*

is revealed against all ungodliness and unrighteousness of men; and it will be executed one day upon them that do evil, and continue so doing, for God will render to every one according to his deeds: Yet none of these shall hurt thy soul if thou commit them not, and art not some way guilty of them; and although thou hast been faulty any of those ways, or in many of them, yet shall they not be thy destruction, if thou repent thee heartily, and leave them speedily and absolutely. And therefore have I been particular in the enumeration of sins, with their aggravations and dismall dreadful consequence, to this end, and for these REASONS:

I. Because thou mayst *examine* thy heart, life and actions, whether thou hast been guilty of any of them, how many of them, how often, and how long, and which of them all are thy sins, with what consent of will and delight, and by what temptations thou hast acted them and lived in them, and against what *light of knowledge, checks of conscience, reproves, admonitions, exhortations, convictions and resolutions* thou hast committed them, — Which considerations will make thy sin appear to thee more odious and exceeding sinfull: And so it will serve as an excellent instrument of thy recovery; for the consideration of the *guilt, filth*

Rom. 1.
18.

Rom. 2.5,
6.

S. 2.
1 Reas.

filth, defilement and miserable consequence of sin, every sin (the least sin, every sin being against God, and the eternal good of thy own precious soul) this (I hope) may bring thee to sound repentance for, and a loathing of all sin, in the whole kind of it, speedily, resolutely and heartily, without either farther delay or dispute.

S. 3.

And this is the design of the specification of sins ; for now after this, now (I say) that you are told of them, you may not think to keep them, and act them with impunity, for though in the time of your ignorance God did wink at, and did bear with your follies then, yet now he commands thee and all men every where to repent, because he hath appointed a day wherein he will judge the world in righteousness.

Acts 17.
30, 31.S. 4.
1 Rea.

2ly. I have quoted Scriptures in the margin, and annexed them to every particular sin, because you may be fully convinced of the infallibility of the execution of Gods decree of reprobation and damnation on thee and every man and woman living in such a state without repentance and reformation ; that so neither thou nor any sinner may presume of salvation at the end of a sinfull, impenitent and unreformed life, but that thou mayst utterly despair of salvation without sound and timely reformation : and this consideration

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deration also may serve to *hasten thy resolution*, and to use all meanes appointed of God to rid thee of thy sins, and become a new man; which is absolutely necessary for thee if thou meanest to be saved eternally.

3ly. I do also perswade you (to a reformation in every instance, and to repent of every sin, and amend every fault) upon sure grounds, because you may see there is no *impossibility*, but that you may of a *sinner* (if you look to it in time) become a *true convert*, and be *turned* from *darkness* to light, and be brought from the *dominion* of sin and Satan, to be under the *rule* and *guidance* of Christ and grace, and so be *sanctified*, *pardoned*, *justified*, and at last *glorified*; this I say I perswade thee to by such discoveries as the glorious good God hath made concerning his acceptation of true penitents and converts, *Because* thou mightest be encouraged to this reformation without *delay*; and to keep thee from sinking into a *despair* of Gods mercy in Christ pardoning thy sins past upon thy sound *repentance* and sincere *reformation*: and this *consideration* also may raise thy hopes and expectation that thou shalt yet find grace and mercy from the Lord to *relieve* thee, and *help* thee in thy misery, and give thee a full *conquest* over thy *spirituall enemies* through
Christ,

S. 5.
3 Rea.

Christ, and deliver thee from all thy sins into the hand and protection of **JESUS CHRIST**, who will keep thee safe and bring thee to heaven, if thou apply thy heart in good earnest to this work of *self-reformation*, and *perseverest* in the same unto the end. For if there were no hope, but he that hath been vicious must of necessity be always so, why then should there be given any means for thy recovery? why should God send to thee, *in-vite* thee, *intreat* thee, *rebuke* thee, *ex-postulate* with thee, as he doth by his Ministry, word and Spirit? if God did not mean to *reclaim* thee, that he might *pardon* thee and *save* thee, why hath he appointed *repentance* for thy work, and *space* for thy *repentance*, but that thou mightest finish thy reformation? And why so many *promises* (for thy support) of *mercy*, for *guidance*, *victory*, *acceptation* and *pardon*, if God meant not to deal graciously with thee this way upon thy *endeavours* at reformation?

S. 6.

4ly. And I have hitherto been perswading thee concerning every sin, to repent speedily and leave off that thy sin, be it whatever, great or small, without delay:

Rec. 1.

Because *impenitency* is a cursed estate in it self; though thy sin of which thou art guilty be *pardonable* upon thy repentance,

yet

yet thy *impenitency* for the least sin thou knowest in thy self is *unpardonable*; and that which all the sins specified could not effect, if they had been *repented* of in time and *forsoaken*, this one sin of wilfull impenitency will undoubtedly effect (viz. thy damnation,) for *damnation* though it be not to *sins absolutely*, the *smallest* of them, yet *absolutely* to all *impenitent sinners*.

Christ hath secured the salvation of that sinner who exerciseth *faith* in him, and *repentance* from dead works by his *life*, *death*, *resurrection* and *intercession*: But he did not *die*, nor doth he *intercede*, nor is he a *propitiation* for to save *impenitents* and *unbelievers* as such, they living and dying impenitent and unconverted. And therefore the earnestness of thy Monitor with thee to be speedy in this work is such, for that thy *continuance* in any sin argues thy *unwillingness* to forsake it, and thy *delaying* and *deferring* *repentance* is nothing lesse then a *flat denial* to reform and amend, untill thou canst sin no longer, nor live any longer to sin; and then thou wilt either miss of the *will* to repent thee, or of *sufficient time*, or because forced from the apprehensions of terror it will *not be accepted*: and then alas where art thou?

And this consideration, if it be serious, would conclude in this resolution; *I will put*
off

S. 7.

S. 8.

off no longer, I'll not deferre till to morrow, for if I die, ere my conversion be wrought, and if sickness and death seise on me in an impenitent state, what will become of me? I am resolved to begin now, and to renew again what once I began, and will not sleep, eat, drink, or take any comfort in any thing, untill I am in a mending case, untill my soul and sin be at odds; I'll stay no longer here with this and that sin, nor will I consent that any sin shall lodge with me henceforth for ever, lest mischief and a snare, death and destruction overtake me, and I lie down in sorrow.

S. 9.

For I have been and am a great sinner, perverse and obstinate in my courses, and too long already have I been so; and I despair of mercy, pardon and heaven, while I continue in a state of voluntary sinning, unconverted and unreformed in heart and life: But I see there is hope, how bad soever I have been yet I may be reclaimed; and if in time I do repent heartily, and renounce all my wicked ways, and lay hold on Christ, and live the rest of my days soberly, righteously and holily, I may find mercy and partake of an happy eternity of glory. I am resolved therefore now, even this moment, to put in practise that which I have been long a purposing, even to bid farewell to all my sinfull pleasures and profits, to all my vanity and folly; and do now forsake the sinfull

full world, the flesh and the devil, and will no longer be befooled by my lusts, the world, nor Satan, to the loss of my soul, for all the present seeming content and advantage may come to me by living in sin, or complying with sinners: For what will it profit me though I gain the world by sinning, and lose my soul for sinning? What shall a man do for another soul to save when he hath damand (or lost) this one by sinning? What shall I do to be saved then at last, if now I refuse to doe that which God is pleased to demand of me as a condition, and in my power through grace, which is to repent and to turn from all my iniquities, so sin shall not be my ruine? Alas, then I shall have no grace to repent, nor space, nor acceptance, nor pardon, nor heaven; I can then do nothing that can be acceptable, neither will God accept any thing I do; if I will not hear him to day, he may refuse me to morrow, although I call upon him; but to be sure if I put off the Lords requests and admonitions, refusing them now in my health, strength, life, and do not yield, obey, repent and reform, as (I know) it is my duty, then at last God will refuse and reject me, yea laugh at my calamity, and empty the vials of his just wrath and indignation upon me, and leave me in misery to all eternity.

Such a consideration as this would make one dread the thought of continuance in sin,

Mat. 16.
26.

Pro. 11.
12. to the
end.
S. 10.

fin, or to deferre repentance one day longer, and would bless God he was not cut off in the last act of sin, or in a *state impenitent, yesterday, or the last week*, and resolves to venter no more so *presumptuously* on the morrow, while to day is put into his hand for an opportunity. Let this be thy resolution (O sinner that readeſt,) and be happy in it.

CHAP. VIII.

Containing the main swasion and motion for a ſmall resolution, and ſpeedy practical repentance, and reall reformation.

S. I.

NOW having made known unto thee, and laid in thy view before thee as in a map, that thou mayſt be the better able to examine and try thy ſtate, and accordingly underſtand which of thoſe ſins, and how many of them, thou art guilty of, either in thoughts, words or actions, or evil inclinations, and you will find, (if you will not be partial in the inquiry and ſearch,) moſt of them, either in whole or in ſome circumſtances and branches, to be thine own as certainly as any bodies elſe; and if you have *charity* to your own ſoul, or any *care* or *deſire* for *pardon* and *heaven*, you will be free to *acknowledg* them, *confeſſe*

confesse them, *own shame* for them, and be as ready and willing to *beg forgiveness* of God for thy faults, as you were to commit your sins: and speedily to forsake them all, and with full resolution of soul never to venter on any of them again, or come neer the appearance of sin any more, lest thou be caught in sins snare, and be defiled with sins filth.

Now that thou mayst be brought to this happy result, and upon serious consideration to take up an invincible resolution to leave off the love and practice of every sin, and never to have to doe with any sin for the future, but to fight and strive against it to the death, and *expulsion* of it from the *borders of thy soul*; and withstand all temptations whatsoever from world, flesh, and Satan, to thy dying day, that would *engage* thee again in sinfull courses, and when this is done thou wilt finish this *first part of reformation* in thy self, which consists in *forsaking all sin*, and *resolving* against it, in the *whole kind of it*.

And though this be the harder and most difficult piece of thy duty, to rid thy self of the prevalencie of thy inbred corruptions, and shift thy life of all thy ill companions, and long acquaintance, I mean thy endeared sins with whom thou hast taken such content and pleasure, and

S. 2.

S. 3.

'tis a hard matter to be perswaded out of an habit of such vices wherein men have been long exercised, and in which fleshly-minded men have taken such delight and complacencie.

S. 4.

Yet the business is not impossible, nor dishonorable, nor beyond the power and strength of a true resolved Christian; but if thou call in with *feruent prayers* and *cries*, *Christ* and *grace* to thy help in time (who is not wanting to such;) and thou diligently use all those *spirituall instruments* and *weapons* God hath appointed for this spiritual warfare carefully, it will be so far from impossible, that it will be most succesfull, and you shall find a most happy conquest, and a glorious deliverance, from both the guilt and powerfull dominion of sin.

S. 5.

And to this work and resolution without any further delay or hesitancie, I am now perswading thee by the best arguments I can think of at present; and if you can think on better and more, and more convincing and prevalent then what I offer to thee, (so they do the work with thee,) that is, to cause thee leave off with all possible dispatch and speed all thy evil practises and sinfull follies, I am content; for my design is to bring thee to a speedy reformation through grace if I can, and if this be done upon thee, thou thy self wilt be

be happy in it, and (I say) I am fully satisfied if that be done, so thou be reformed soundly, whether by these or any other motives.

Now, that you may understand clearly what is that I am about to perswade you to, know, it is this, and this onely, with these ensuing arguments, that you would be humbled for, and speedily cast off all your transgressions great and small, in heart and life, in habit and act, so as never more hereafter to return to any thy sins upon any account again, resolve against them all, never listen to any allurements to sin, never comply with any temptation or motion to sin again, never yield to any perswasion to continue in thy sin one day longer, live not in any sin for any bodies pleasure, nor for any worldly advantage, nor for fear of any frown from man, or temporary loss, or for fear of any affliction or trouble may happen to thee; if thou leave off to walk in the way of sinners, but take up the invincible resolution and courage of a Christian that is called forth to an *honorable employment*, and a *rich reward*, and a *certain conquest*, if thou stand to it, and dost *persevere* to the end, in the use and exercise of those means thy God hath appointed thee for thy help this way, both to *banish* sin from thy heart and life, and to *keep* thy self from being polluted

S. 6.

again with sins impurity, and from being *imprisoned* any more under its *insolencies*, and *cheating traps*, and crafty solicitations and devices.

S. 7.

And that this may be effectually performed in its measure and time, which are appointed thee for this work, I do intreat thee, and in the Name of God enjoyn, as thou hopest to attain unto that happiness thou wishest thine own soul by reformation, to follow these few directions;

I.

First of all, to search and try thy own heart and wayes, that thou mayst come to the knowledg of thy self, and consider which of those sins forementioned, & how many of them are with thee, how long thou hast lived in them, and if you can remember when first you began to be a sinner in this or that kind, and how often you have acted any of them, and what *instance*, and with what *complacencie* and *delight*, with *whom*, and in what *place*, and at what *time*, with what *temptation*, and beg heartily of Almighty God to help thee to the view and discovery of all thy open and hidden sins.

S. 8.

Lamen. 3.
40.

This way all true penitents took having been once convicted, and upon after-failings and miscarriages, *Let us search and try our ways, and turn again unto the Lord*; and that same convert David tells what way he took at the beginning of his reformation;

mation, (to wit) *I thought on my wayes, and turned my feet unto thy testimonies:* And tells us further, that so soon as ever he was convinced of the necessity of reformation, and the danger of living longer in his sins, *I made hast and delayed not to keep thy commandements*; and this true penitent gives thee what he desired of God, it was this, *Search me, O Lord, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.* He knew the danger of sin, and in some good measure the deceitfulness of mans own heart, and the secret hidings of sin within; and because he would keep none of his sins, nor favour any of them; he would have them discovered to himself, that he himself might not conceal them, and this was an argument he meant to be sincere, and resolved to be reformed to purpose: and the same convert David gives in the 4th Psalm first a reproof to the wicked, saying, *How long will ye love vanity, how long will ye continue wicked?* and in the 4th. verse he gives a direction and counsell, saying, *Stand in awe and sin not: stop here, go no further in sin, sin is a dreadfull thing; but commune with your own heart upon your bed, (i. e.) discourse and reason the case with your self in private, consider your heart and*

Psal. 119.
59, 60.

Psal. 139.
13, 24.

Psal. 4. 2:
4.

ways, what hath been the course of your life? what is now the frame of my heart? Say to thy self, what have I done? what am I doing? how long shall I go on in these sad courses? when shall I determine and resolve on amendment? why not now, is it not yet time? have I not yet long enough been an enemy to God, a rebell against his Lawes, a drudge to my lust, a slave to Satan, a companion of fools and mad folk, and a wanderer in the broad way which at last will lead me to endless wo and destruction? shall I any longer consume any the rest of my time in fulfilling the lusts of the flesh, as I have done too too much already? or shall I now, even now, cease my folly and cast off my sins? oh 'tis (doubtless) high time.

1 Pet. 4.
2, 3.

S. 9.
2.

And secondly, you are perswaded to deal *roundly and particularly* with your self, do not go about to *lessen and excuse* thy faults, spare not thy sins, (for thy sins will not *spare* thee) give them no *quarter*, believe none of their *promises*, for to be sure if thou let any of them live with thee, they will *kill and destroy* thy soul; if it be a beloved sin with which thou hast taken pleasure, or by which thou hast gotten somewhat, yet trust it not, keep it not, for every sin (let it promise never so fairly) is thy mortall enemy, there is a *ve-*

nome

name and *deadly* *posson* in it, which will infect all thy other performances, and eat out thy comforts, and cause thee at last to lie down in sorrow and despair.

If it be thy beloved one, yet remember so was *Delilah* to *Sampson*, who notwithstanding betrayed him to affronts, bindings, woundings and death, and so will this to thee; if it come with pretended kindness to salute or delight thee, or to remain with thee in quietness, yet remember so did *Joab* to *Abner*, yet smote him there; and then, *under the fifth rib, so that he died.* And so was the pretended sacrifice of the harlot in the *Proverbs*, *With much fair speech she caused him to yield, with the flattering of her lips she forced him:* and he goeth straitway after her as an ox to the slaughter, or as a fool to the correction, &c. *Till a dart strike through his liver, and as a bird hasteth to the snare, not knowing that it is for his life:* Even so will it do with thee, if thou trust it as *Joab* did *Amasa*; *And Joab said to Amasa, art thou in health, my brother? And Joab took Amasa by the beard with the that hand to kiss him; But Amasa took no heed to the sword that was in Joabs hand, so he smote him therewith, and shed out his bowels to the ground, and he died.* So will every sin that speaketh fair to thee, (if thou be led aside by it) do with thee, for it still hath

S. 10.
Judg. 16.
to the
end.

2 Sam. 3.
27.

Pro. 7.
13, 23.

2 Sam. 10.
9, 10.

Rom. 6.
21. 22.

Jam. 1.
14, 15.

S. 11.

with it an instrument of woundings and death, and will not spare thee when thou comest within its reach and power, whatever hopes thou hast to the contrary; for how true is that of the Apostle *Rom. 6th* after this question is put to every sinner, *what fruit had ye then in these things whereof you are now ashamed?* doth he not challenge your answer? and can you answer any other thing to it but what he concludes? *the end of those things is death, for the wages of sin, every sin, is death;* and will any event be found other then what St. James speaks of the progress of sin? *that every man that bringeth forth sin, being enticed by his own lust, and finisheth it, must die eternally for it,* as certainly as every one that is born of a woman must taste of natural death; with this only difference, that both righteous and wicked, penitent and impenitent, must die a like death in nature, but the wicked unregenerate onely shall die eternally, that is, be for ever separate from God, and be for ever miserable.

How much then doth it concern me, to labour the death of my sin, that my sin may not bring this death upon me? how should I and every soul cast out that morsell, though never so sweet, that will either choke or poyson us at the last? why should I dally, or be familiar with that, or keep it unde,

under the roof of my tabernacle, that will cut my throat, and then set all my house on fire, and put my soul into flames of everlasting burnings? Oh how can I doe this, and act the other sin which doth put me under the wrath of my Lords displeasure at present; and if I continue in it, will procure that finall displeasure which will never be removed? and this is an hell of misery to be banished from the face and favour of God, and to lie under his wrath for ever.

Shall I then or any body else that loves God and his own soul continue in that or this sin, which for ought I know (if I continue one day longer in it) may never be pardoned, though at my dying day I may cry to God for pardon and mercy, and yet go without it, because I did not in time sue for it by repentance and amendment? why should either I or you be so like that profane person *Esau*, who for one sweet morsell of meat sold his birth-right, who after when he would have inherited the blessing he was rejected? *For he found no place for repentance, though he sought it carefully with tears.*

Is it not a thousand times better to forgo the pleasures of sin, which are sinfull pleasures, and but for a season, then to keep them to the loss of Heaven and happiness hereafter? Must I part with my sins,
or

S. 12.

Heb. 12.
16, 17.

S. 13.

or lose heaven and part from God? Ah poor soul, lets be wise, and say we would not lose heaven, nor our happiness in God for ten thousand worlds: what shall we keep a sin which is worse then nothing, to the hazard of that which is more worth then all things, even Christ and glory? no, God forbid we should cast away our precious souls so for a trifle, which cost Christ so much pain and blood to redeem from hell, and from all iniquity, to serve the living God onely here, and to be happy with him in everlasting mansions of glory hereafter: Ah me, methinks I should not be so foolish, nor such an enemy to my own happiness. Must I take my farewell of all my sins, or bid farewell to all my hoped for joys in heaven? then depart from me all iniquity, and all ye workers of iniquity, for I am resolved against you all; and welcome Christ and grace, come repentance, come reformation, let us be acquainted and live together; I would not lose one moments enjoyment of vision, and favour of Christ in heaven, for all the pleasure and gain by sinning that might be had, were it always to be had, and ten thousand times ten thousand more then ever I got by sin, or any other that hath gotten most; for all is but little and short, poor, mean, base, dishonorable and destructive, the pleasures
of

of sin are but for a season, if any there be in sin, but the torments of sin are eternal; and this I am sure is reall, and will follow sin, as the tail of a scorpion which hath the venome and poison therein.

O my soul, hasten away, consider now and be gone, take thy last leave of sin and see it no more, keep it no longer lest it slay thee; *Repent and turn from all thy transgressions, so iniquity shall not be thy ruine*: Shall I live in sin whose pleasures are not any, or last but as long as I live, seeing when they are ended, the torment for sin is reall, and lasts as long as eternity? shall I live any longer in sin? not I, if I keep one lust I lose one soul; and what lust so sweet and profitable that is worth burning in hell for? oh how dear will one sin cost me if I live in it!

Now, if ever you, or any other, resolve to expresse a gracious disposition, and would thoroughly amend his life, and manifest his integrity to purpose, you must consider that 'tis not enough to forsake your evils you have no desire after, nor strong motion to, but we must leave *lusts*, our own proper lusts, I mean those evils to which we are most *inclined*, and such as we are most often *solicited*, and *tempted to*, or else no man is reformed; for I must amend my *own ways*, subdue my *own lusts*, leave off to doe my *own sins*, in which I have been

Momentaneum est quod delictat, eternum est quod cruciat.

Greg.

Mag.

S. 14.

Ezek. 18.

30.

S. 15.

been engaged, and by which I have fallen so often.

S. 16.

Some men doe say they are no *sectaries*, nor *drunkards*, nor *swearers*, nor *adulterers*, nor *sorcerers*; why, *heresie* it may be is not your sin, and so for the rest; but something else it may be, he that is not a drunkard may be a *covetous* person, may be a *liar*, *proud*, *envious*, or the like; for every mans lust doth not lie the same way, nor acts it self in every instance, nor runs in the same channel, yet every *unregenerate* man hath a way of his own, and enough of that to ruine him: thou art not an *open sinner*, but art thou not a secret one? thou art not guilty as another man is in his way, but are not you (even you) a man that hast a corrupt nature, and a way peculiar in sin? Thine own sin will slay thee, not another mans, and therefore thy *reformation* must be of thine *own faults* whatever they are; *Thou that abhorrest Idols, dost thou commit Sacriledg?* *Must not every man give an account of himself to God?* shall not you and every one be judged according to his own doings?

Psal. 34.

21.

Rom. 3.

23.

Rom. 14.

13.

2 Cor. 5.

10.

S. 17.

3.

In the next place, as thou art advised to look into thy frame and actions, thy heart and ways, to search diligently which way thy lust works, and what it brings forth in thy life, and likewise not to spare thy sins, nor deal kindly with them in the least;

so

So now doe I earnestly exhort thee to consider seriously the tendency of every one of thy sins, the venome, and malignity of every particular sin ; And this consideration, if it be sober and serious, will bring thee into a dislike and lothing of all and every sin ; for the same poison and destructiveness which is in the whole kind of sin is in every one, in every specifical sinfull motion and act ; and no sin, if it be well examined, will be by thee thought *little or venial*, seeing it hath the same *nature and quality* as those hideous sins that are *curst* with a *curse*, though not in the same degree : you know that one spark of fire is fire, and will blow up as much gunpowder (if it fall into it) as a torch or live coal of a greater bigness ; and one drop of the salt sea hath saltness in it as truly as the whole Ocean, though not so much : and so it is with the least sin, and 'tis enough to make thee lothe and leave it, if you will wisely judge of it, because it is a sin ; the very name shews that 'tis to be abhorred in every instance and appearance.

Now if you will look on sin as sin, with a single eye abstracted from the pleasure of it, and worldly advantage by it or any thing else that would make you think well of it, then you will perceive the sinfulness, exceeding sinfullness of sin. And that

S. 18.

that this consideration may help thee to abhorre, renounce, and forthwith to cast away thy sin from thee, as a lothsome and detestable thing, weigh well these considerations in the ensuing Chapter.

CHAP. IX.

Of some considerations which may move a considerate person to lothe and leave his own sin resolutely without dispute.

S. 19.

THAT man that would in good earnest leave his sins, and give a *check* to his *corruptions*, and first *motions of lust*, must make his sins as heinous to his own view as they are in their own nature, if he can; for a man *accustomed* to sin, will not be soon taken off, nor daunted with it, neither will he be brought to dislike (much less to detest) that way and practice wherein he hath found any thing of fleshly content, or in which he is engaged, unless he sees something that may change his mind and alter his course from evil to good. There is a *close confederacie* between a natural mans heart and his sin, that the *league* and cursed *amity* is not interrupted but by *violence*, and that but for a season neither; sin, though it be banished, will *return again* with its *solicitations* and *promises*; the heart

heart of man unregenerate, is as ready open to receive and embrace those former motions, and doth as easily do those *acts* of *folly* again, and doth more greedily pursue the satisfaction of lusts, desires, (if not hindred) then ever; and the reason that there are so *few* true *converts*, and so many *notorious sinners*, is, because men either content themselves with a *cessation* for some little time, (that is) while the *temptation* is at a *distance*, and their opportunities not so frequent, or some *humane restraint*, either their laws, their fear, or their favours do awe them; or because men doe not soberly consider why they should lothe their sin and detest it, no man will be dissuaded from that which is evil, except he see evil in that thing he is dissuaded from.

And now truly in every *sin* thou art guilty of there is so much *evil*, that a serious considerate soul would *chuse* to lie under the *greatest affliction* without sin, rather then to commit the least sin, to escape that *temporary affliction*, or to gain by sinning all the *advantages* this world can procure to the flesh.

The want of the consideration of the heinousness of sin, was the occasion that let that good man *David* loose to a sin which afterward cost him many a salt tear; and it was well for him he found *place for repentance*,

S. 20.

S. 21.
Plaf. 51.

Gen. 39.
9.

S. 22.
Job II.
14.

S. 23.
1.

repentance, a melting heart, and a weeping eye, or else his sin had cost him dear, had it not been pardoned upon his repentance; *Against thee onely have I sinned, and done this evil in thy sight*; which if he had considered before as afterward he did, he had not fallen into that which was so hard for him to get out of. And on the other side, the consideration of sin as sin, notwithstanding the advantage might have accrued thereby, was the occasion that Joseph withstood the solicitation of his Mistress to an experiment of folly, namely with this, *How can I doe this great wickedness and sin against God?* and this consideration kept him from that act of folly, which otherwise he might have committed to his wounding and endangering.

Now that you may no longer retain any the least love and liking of your sin whatever it be, but forthwith renounce and cast it far from thee, *And if iniquity be in thine hand, to put it away, and never more let wickedness dwell in thy tabernacle*, then enter on these following considerations:

First, I consider, (and so likewise doe you,) that sin in its self, when it was first known by the creatures, angels, and men, and by any of either of those two kinds of creatures committed and acted, be-
came

came the greatest *downfall* of each of those Actors, as ever since (and never before they became sinners) was heard of. Sin at the first made the first and *great breach* between *God* and sinning *Angells*, *God* and sinning *men* : Man had not known misery but for sin, and the *miseries*, and *calamities*, and *natural death* of mankind are not half so *dreadfull* as sin is, nor half so much evil as sin is ; and the devils had not felt *torment*, and now their unspeakable misery, but for their *sin* ; nay hell had not been hell, a place of torment, had it not been for sinners, which was *prepared*, and *prepared onely* for sinning *angells*, and sinning *men*; and all the Miseries that have befallen any since the creation, or that ever shall be inflicted upon any, are but the wofull consequences of sin, the first and single transgression of a law of God, and that by the most choise of the creation, and by their *single act*; and being but *once committed* there fell on them the *immediate curse* and misery, which to this day, and to the end of the world, and will for ever continue as long as sin is sin, and that will be for ever : For Christ himself never undertook to *abrogate the law of God*, nor to make it a law that *transgression* of those laws should be *no sin*, nor that transgressors should be accounted innocent, when they sin by disobedience

and transgression, nor that they should be approved of by God, and saved eternally in a way of *disobedience*, that is, in a way of habituall and actuall rebellion against God.

S. 24.

Now when I consider the *venome* and perniciousness of sin in its first *infection*, and in one *single act*, that it defiled and destroyed by rendering them for ever most miserable, to great a number of once most glorious and happy angels that sinned but once before their fall, and the first sin that ever was committed, yet for that once sinning were *cast down in disgrace* presently from heaven, and of glorious angels made wretched devills, and reserved in *chaines of darknes*, never to be restored up on any termes to the least hope of recovery and reconciliation with God.

1 Per. 2. 4.
Jude v. 6.

S. 25.

Yet again when I consider that for one sin in our first parents, *Adam* and *Eve*, which came upon them by the instigation and cheat of *Satan* in the time of their pure innocency and integrity, what an *hereditary* misery it brought with it, yea such an *infection* and *pollution*, that not onely they which transgressed became miserable slaves, wretched persons, deprived of their excellency and paradise, but even all the whole *race* of mankind are fallen under the misery of pollution in our very nature, and thereby in a state of *wrath*, and

and liable to eternal *miser*y; can I, when I consider this, (the wofull consequences of one sin in such as those once *glorious angels*, and these once *most happy men*,) chuse but I must entertain most *dreadfull apprehensions* of the nature of sin, and flee from it, and lothe it as a poisonous-serpent, and fiery dragon issuing out of the bottomless pit of hell, pursuing thy soul to the death and destruction?

2ly. I consider the exceeding *sinfulness* of sin, and I think with *Abhorrency* of soul on that venome in it and detestableness, that when the *immaculate*, most *innocent sinlesse lamb*, the holy and ever-blessed *Jesus* took mans nature, and undertook to expiate the guilt, and to *satisfie* the justice of God, and to *intercept* the wrath of the offended God, pouring out upon the whole *race of mankind* for the *first* and *after-transgressions*; see although he did but beare our sins (for he had not one sin of his own to answer for, not the least, sinless he ever was, and sinless he will for ever be;) yet consider what *expen*ce he was at, and what *chastisements* he bare, what *agonies* of soul he laboured under, what *woundings* he suffered, what *blood* he shed, what *death* he died, and all ignominie, and ten thousand times more then I can express, did he passe through, and all because he (in *infinite love to mankind*)

S. 26.

would *interpose*, and was content to be *reputed* as a sinner, that he might *satisfie* for sin committed, and *repair* the ruines sin had made, and restore the *losse* sin had procured; yet when I consider what *wofull worke* sin made on the *humanity* of the ETERNALL JESUS, while on earth, though being but *laid* on him, not *found* in him, how can I keep my blood from *rising up* against sin, my sin that *fetcht* the *heart-blood* of Christ my Lord, and *crucified* the Lord of Life, the Lord of my Life too, and caused his *death* for a season? But had he been tainted in himself with the least sin of his own, or been *guilty* of the least transgression, or had he made the least *failer* in any of those many *transactions* enjoined him by his Eternal Father for the *redemption* of mankind fallen, or had he admitted of the least *irregularity* in all his life, in *thought*, *word* or *action*, the nature of sin is such, where ever it cleaveth and sticketh, that the least *scuple* and mote would have *infected* a world of men, and an heaven of angels, and if Christ himself had been tainted with the least sin imaginable, he must have *ceased* from being a *Saviour* and *Redeemer* of others, and from being God who is *glorious in holiness*, and have *sought* for himself a *Saviour* and *Redeemer*, or have lain under that *guilt* and *pollution* that his own sin had

had brought upon him : and this the devill knew well enough when *he attempted* our blessed Lord Jeius with *temptations* of divers sorts, that he might bring him to commit a sin which would have *frustrated* the *merit* of his redemption, and *undone* both him and us, if such a thing had been *possible* that Christ could have committed a sin. So *great an evil*, and so *poisonous a plague* is sin, that it will doe that by it's own *malignity* which all the devils in hell cannot doe to me, except I commit sin, and yield to the *solicitations* and *motions* of mine own lust.

Can I now, (if I have but the least love to Christ) after such a *consideration* as this, think sin to be no evil, and that there is no great hurt in it, much less think it lovely? should I not rather think *sin* to be the greatest *evil* in the world, more terrible then all the most *astonishing* and *loathsome diseases* that are incident to humanity? is it not far better for one to *undergoe* all the *afflictions* and bodily punishments in this life, then to have his *soul infected* with sin, or to lie under the guilt or *burden* of one sin alone? is it not much better to be a poor *Saint* then a rich *sinner*, an *humble penitent* then an *honourable reprobate*? would I not a thousand times rather have my whole life accompanied with *variety* of *troubles* without sin, then to be quite

S. 27.

freed from all afflictions, with the being and adhesion of one sin, though but one, and that the least? Oh my soul, *God may love thee* though never so sorely afflicted, (as sometime *Job* was;) and his love is life and riches, and far better then all; but if thou be never so rich, and great, and healthy, and be *hated of God*, Oh how miserable art thou!

S. 28.

Shall I continue in sin then? God forbid. Never let my soul close with that which God so perfectly hates, and will as certainly punish, first or last, where ever he finds it, and *him* with whom he finds it; and who can *hide himself* or his sin, from the all-seeing God, or withstand his power punishing? alas not one in the world.

S. 29.

And shall I attempt to sin, which I may doe, and then to hide it, which I shall never be able to do, from the eye of God? nor shall I ever be able to withstand the stroke, or stand under the wrath of him that will not spare when he means to take vengeance of sin; and then poor wretch what will become of thee, when thy unpardoned sins, thine own wickedness shall be laid on thee, and together with them the insupportable wrath of the Almighty? *Ah sin!* thou hast undone millions already, and wilt ruine me also if I keep thee: I am sorry I have been so well acquainted with thee so long, that I have been deceived

ved by thee so often ; 'tis too much I have served thee and the devil by sinning. O Lord that I may henceforth renounce all my wickedness, and lothe every one of my sins, and the womb that *bears* them, even my *lusts* ; it will never be *well* with thee, O my *soul*, untill I am delivered from the power, guilt, and filthiness of my sins.

3. I consider, that if sin in its nature be so pestilent, and of such dreadfull consequence and *malevolent* aspect, working the destruction of the subject where ere it fastens and remains, then must I expect the same dealing from my own lusts and sinfull acts if I *continue* in my sin, nourish and feed my lusts, as others have by sad experience *found* from *their* sins ; and 'tis past dispute that every sin in particular, every *transgression* of mine, every *evil* motion within me, every act of sin is of the very same nature and tendencie, and hath the same *poisonous* quality, and the same *contrariety*, *enmity* and *malignity* against God and goodness, as the whole kind of sin in the masse ; 'tis *bone* of his *bone*, and *flesh* of his *flesh*, and of the same father the *devill*, and bears his very *image*, and doth the same thing, it *fight*s against heaven and my own *souls* happiness ; it will destroy infallibly if I keep it and cherish it with me.

If I practice *theft*, or *covetousness*, or

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whore-

Jam. 1:
14, 15.

S. 30.

S. 31.

Jam. 2. 10.

whoredome, or drunkenness, or lying, or swearing, or any other sin frequently, or but once, am I not a sinner? have I not transgressed the whole law? St. James tells me, that if I offend in one point I am guilty of all, that is, I have broken the Law of God, and am guilty of the breach of the whole law by so doing; not that I have committed every individuall sin forbidden, but I have contracted (transgressing in one point) the guilt of high treason against my Sovereign Lord the supreme law-giver.

S. 32.

Mat. 5. 19.

And why should I imagine that the littleness of my sin should lessen the transgression? My Lord Christ saith, That whosoever shall break one (but one) of these least commandments, (the least of them,) he shall be called the least in the kingdom of heaven, that is, he shall be despised and rejected by God in the day of judgment, and cast out as an offender and rebell; be it but rash anger of malicious design, or looking on a woman lustfully, though it proceed not to actual murder or adultery, though it seem but small while in the first motions of lust, yet 'tis a breach of the spiritual law of God, and I am a sinner and a rebell; & if I so continue in these seeming little faults, I am exempted from pardon; for in every single sin there is a complicated viciousness, and an accumulated reason,

and

and that is enough to bring me to con-
dign punishment; and if one of my sins
will be strong enough to wound me and
slay me, and hath malice enough to at-
tempt it, how then can I be safe? how can
I think to escape and deliver my soul,
while I keep my sin, and act my folly?

For I may consider that every single sin
hath these in it common with the whole
kind of every sin I either love or act, and
the more I practice, and the more fre-
quently I commit it, the more hainous is
my sin, and I by every single act of every
of them adde more to the measure and
heap of wrath, and in each act of the same
sin, or addition of a new sin, the more rods
and scourges are treasuring up for my finall
chastisement and eternal punishment.

S. 33.

4^{ly}. For this I consider, that the least sin
that can be named, be it but the sin of a vain
word, an irregular thought, an impertinent
and unprofitable action, is able to undoe
and overthrow millions of angels, and a
world of men, if laid and charged on them;
and the reason is, because of that poyson
that is in it, and 'tis enough that it is
sin, and whatever hath the nature there-
of, is insupportable by any or all the con-
current strength of angels and men.

S. 34.

Now if I have but the least exercise of
my reason or religion, how can I conten-
tedly keep my sin? how can I but I must
forth-

S. 35.

forthwith renounce, suppress and cast quite away my sins, be they great or small, many or few? For first, when I shall seriously consider these following things;

1. I consider that every sin is *against God*, and every time I sin I *fight against God*, and use it as my *weapon* with which I oppose, resist, offend, contradict the **GLORIOUS MAJESTIE** of my gracious God; that 'tis a contrariety against him,

S. 36.

1. To the *holy nature of God*; sin is set forth in Scripture, and that doth shew the maliciousness and exceeding desperateness of it, where sin is termed *a enmity against God*, *resisting the holy Ghost*, *fighting against God*; and sinners are said (while in their sins) *to walk contrary to God*, and *striving against God*, yea rising up in *rebellion against God*: And all these are expressions which demonstrate the nature of sin in the *root*, and every *branch* and *spring* of the tree is of the same venomous quality in its *measure* and *proportion*; and can any man think well of that which sets him against the glorious God, and renders me an enemy to God, and provoketh Gods displeasure against me? Wo unto that soul that *striveth with his maker*; how can the *pot-sheer* prevail against *his maker*? how can *chaffe* stand before the *wind*? how can a *bramble* withstand the fire?

Sin

a Rom. 8.

7.

b Act. 7. 51.

c Act. 5. 39.

d Levit.

26. 21, 28.

e Isai 45. 9.

f Micah 2.

8.

Isai. 45. 9.

2. Sin is against the holy and *righteous laws of God*, and by my sin I go about to *evacuate* and *null* the just and holy laws of God made to rule us by; and when I sin I do in effect say, I will not be ruled by those laws of God, nor obey the will of God, but I will *resist his will*, and *break* his commands, and will not have God for my God to reign over me, but follow my own will, the will of the *flesh*, and obey the *devill*, and his commands will I follow whatever the issue may be; and what a damnable resolution is this, yea what a desperate conclusion? what wofull and dreadfull consequences will my sinning bring upon my soul, if thus I set my self, act against the commands of **God**, which one day will be justified against me vile sinner?

S. 37.

3. *My continuance* in sin, in any sin, is contrary to that most *gracious design* and *purpose* of God by which he willeth my *freedom* from the *dominion*, *filth* and *guilt* of my sin, and to put me in a state of *holiness* and *happiness*.

S. 38.

1. God sent Christ his dear Son into the world on this design, and on this *errand* he came, and for this he spent his precious blood, and laid down his life, to *redeeme me from my sins* to be a *sacrifice* for me, to *destroy the work* of the devil in me (to wit) my sin, to slay that *enmity* in my
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Tit. 2. 12,
14.

1 Pet. 1. 19.
Heb. 10.
27.

curst nature, to *abolish* sin, to rid me of my sin, to make me a *new creature*, to *purge out* the old leaven, to separate me and my sin; he gave himself for me, to *redeem* me from all iniquity, and to purifie me, and make me holy, to teach me this lesson by his *holy life* and *holy doctrine* to *avoid* sin, to *resist temptations*, to live *spotless* in the world, to *renounce* all *ungodliness*, to *call me to repentance* for all my sins past, and to lead a *sober, righteous and godly life* in this present world; and by his meritorious life and death hath *procured this grace* for me, that through him I might be able to *crucifie* all my *corruptions*, *overcome* all my sins, and free me from every damning practise, and so *reconciling* me to God, and to turn my *enmity* against God to a hatred of every false, unholy, disobedient way and practise, and to be at peace with God: And doe I not by my continuing in my sin *frustrate* this mercifull *design*, and render my blessed Saviour undertaking, and his great *expence*, of no such great effect to me? do not I while I keep my sin, and act my shame and misery, put a scorn upon Christs undertakings, and *trample his precious blood* (one drop of it being more worth then mountains of gold and precious stones,) *under foot as an unholy thing*, as a thing not *effectual* to redeem me from my vain

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conversation? do I not by my continuance after all this in my sin, render my self in such a state, in which there is nothing can be expected less then a certain *fearfull looking for of judgment*? see it plain, *Heb. 10. 26. If we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearfull looking for of judgment and fiery indignation which shall devour the adversary, &c.*

2. My continuance in my sin is contrary to the *gracious design of the Gospel*, and *ministry of it*, which is appointed of mercy to my soul, and to this end published to thee, that it might be the *happy instrument of thy conversion*, and to work thee off from thy sin, and to *perswade thee to let thy sins go*, and to *build thee up in a most holy faith and life*; to *turn me from sin to God, from darkness to light, from the power of Satan to God.*

And what are all those *calls, intreaties, invitations, wooings, complainings, menaces, promises* in the Gospel-administrations, and all the *labours, watchings, prayings and preachings*, and *studies and teares*, and *admonitions and warnings*? and to what end are *sermons*, and *sabbaths*, and *sacraments* for me? why doth God *rebuke*, and *correct*, and *infect punishments* upon sinners? what are all these from the gracious God

S. 39.

Act. 26.
20.

Act. 20:
21.

S. 40.

God to me, but so many varieties of arguments, and so many importunities and instruments for this very end, that I might leave off and cease to doe evil, and learn to doe well? to what purpose is all this cost, but to bring my soul, (my life) and sin a-funder? what is it for but this, to cause me to leave and forsake that which God hates perfectly, and that will undoe me certainly (if I do not?) 'tis to perswade me to yeild to do no more any such act as God hates; O doe not the thing that I hate (saith God,) by all these his dispensations; and that is the upshot of all.

S. 41.

Now while I continue in any sin, what do I any less then *cross the design* of God by these means, and so render my self. *inexcusable*, and oppose God in Christ, and resist the Spirit of God in his word, working and endeavouring by all means my conversion? what am I less injurious to Gods grace and Christs love by my obstinacie and wilfullness then they of this sort which our Saviour speaks to in tears, *How often would I have gathered thee, as a hen doth her chickens under her wings, but ye would not? O that thou hadst known, even thou in this thy day, (and by these thy means) the things that belong unto thy peace! but now they are hid from thine eyes: thou knewest not the time of mercies visitation, but dostest the gracious design of thy invitation.*

Luke 13.

34.

Luke 19.

47.

sin, thou wilt not leave thy sin; and now mercy is hid from thee; and so my continuance in sin is a meer contradiction to my pardon and forgiveness you see.

O how should this consideration *cut me to the bone, and pierce me to the heart;* when my continuing in sin is no less then *the opposing the grace of God.* Its design is to bring me to repentance and forsaking sin, that I might find mercy and favour from him; who (but a mad man or a fool) would continue in his sin against such *grace,* and so cros that design of God to bring thee (poor wretch) to happiness?

S. 42.

I consider, that as my sin is against God, for 'tis a pollution, and so against his most *holy nature,* which hath no defilement, and 'tis against his *holy laws,* his good will, *purpose,* and *gracious designs,* and makes the sinner and God at great *dispute* and controversy, which is a state bad enough for a poor wicked wretch to be in, yet I may *further consider,* that my sin is against God, and so bad enough, though God notwithstanding my *enmity* and *contrariety,* can well enough *secure* his own honour, *holiness* and *eternal happiness,* without *impairment,* or the *least interruption* or *diminution,* yet 'tis bad enough *to me,* that I by my sin am become an enemy to God, and God an enemy to me, which is death and misery sure enough to the sinner.

S. 43.

II.

Pro. 8. 36.

I may further consider that as often as I sin I offer violence to my own soul, my sin is against my own self, it is the greatest wrong and injury I can do to my self, and if I had any true love to my self, that is, to the eternal welfare of my best self, my soul, I should forbear sinning. *He that sinneth against me*, that is, against Christ, *wrongeth his own soul*, all they that hate me love death: If I live in sin, and will not repent of it and forbear it, I work the greatest mischief I can against my self: sinning is *self-murthering*, I lay violent hands on my self, if I would study to ruine my self for ever, there is no way imaginable like this now mentioned, of sinning and repeating the acts, and continuing in any sinfull course, to effect my utter destruction: every sin is a *death's-wound*, & although it kill me not out-right, yet it leaves me for dead, I am a *condemned man*, I am dead in *law*, and dead as to the acting any life of grace; it may be I may have for a little while a *name to live*, but indeed I am dead, dead while I live in the world. Such an one a sinner is, as the *Angel of the Church of Sardis* reproveth, *I know thy workes, that thou hast a name that thou livest, and art dead.*

Rev. 3: 1.

S. 44.

When I commit a sin, I consider I do that which for ought I know I may neither have the *grace* nor the *space* to repent of,

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I may forget it, I may make light of it, or I may excuse it, or defend it, or maintain it; I may be hardened in it, and adde more to it, and draw others to countenance and praise my sin, and so still infect another with my plague, and become an exemplar and promoter of wickedness, and teach others to sin too, and propagate iniquity, and bring subjects to the devill, and enlarge his kingdom; O what an innumerable many of mischiefs do I bring upon my self and others, when I sin! And after all this, if I do seem to be sorry for my so doing, at the end of a vicious life, I can have none assurance that I shall be pardoned; but on the contrary, most certain it is, if I continue in my sin untill death, I must be damned for all my repentance; for Judas sinned, and repented, and despaired, and was damned for all his repentance; his sin for which he was accused, and for which he hanged himself, was but a sin, and my transgression is a sin too: and if Judas, or Cain, or a Simon Magus, or a Julian be damned for their sins, what advantage will it be for me if my sin be not so deep a dye, so grim a complexion, so horrid a sound as treasons and murder, a betraying my Master, and killing my Brother, if I be cast into hell for my omissions of Gods commands, and doing such things, though but in the least instance;

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which God hath absolutely forbidden? When I consider this, methinks I should dread sin as an *ugly fiend*, as a devill of hell, and shun it as a *pest* and a *killing plague*, and *repent* me *heartily* that ever I committed any, and resolve to commit it no more; and the more I *consider*, the more I should *detest*, *lothe*, *shun*, *renounce* all and every *wickedness*, and the more should I *raise my resolution* to sin no more as I have done, lest as bad a thing befall me as hath befallen any of those whose destruction was most dreadfull: God grant I may, I hope I shall.

S. 55.

3. I consider again, that when I sin I *injure my own soul*; (1.) I wrong my *knowledg*, I know I should not commit the sin I commit, and yet I do it against my knowledge. (2.) I wrong my *reason* and *judgment*: my reason and my judgment (if it act clear) tell me that there is no reason why I should serve sin, but all the reason in the world why I should not sin thus; and if I would yeild to *reason* I should not yeild to *sin*, and yet I sin against my reason and judgment, and wrong both. (3.) I wrong and offer violence to my *conscience* when I sin; my *conscience* minds me that I must not commit this and that sin, and it *smites* me when I do, and it *accuseth* for my sinning when I have done it, and yet I sin, I do act against my

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my conscience when I sin at all; and how will my conscience endure this? will not my conscience one day complain to God of me that I *wronged* it, and did things contrary to it in despite of it? and do I not *wound*, and *gash*, and *tear* my *bosome friend*, when I sin? do I not make conscience my enemy too, as well as God my enemy every time I commit a sin?

4. Besides all this, when I sin again *wilfully*, with *consent*, deliberately, I break my *baptismal vow*, and my *rational Christian conscientious resolution*; I am engaged by vow and promise to *forsake the devil*, to resist his *temptations*, to *renounce worldly lusts* and *fleshy lusts*, and every way that is contrary to Christ and holiness, and I have or should *peremptorily resolve* against all manner of sin; and yet when I sin voluntarily I violate my *vow*, and break my *promise*, and contradict my *resolutions*, and render my self a *covenant-breaker*, a *perjured person*, an *unfaithfull* and *unconstant*, a *fickle* and *vain fool*, and bring *guilt* and *disgrace*; *sin* and *ignominie* together upon my own soul; and do I not *wrong* my self extremely in so doing? can I do a greater *mischief* to my self then I do when I sin after all this? can any thing *disgrace* me more, *debase* me lower, *revile* me more deservedly then this, when I commit a sin and live in it? is there any

S. 56.

thing can *deface the image* of God in me, (which is my *glory and honour, my beauty and perfection*), then sin? If I be poor and holy, yet am I rich in grace, and so am I honourable too, though I want both worldly riches and honours; but if I am a *sinfull wretch*, though never so rich and great in the worlds account, yet am I but a *vile and deformed person*, a scorn, and contemptible before God and *Angells*: O there is nothing makes me *ugly and deformed*, vile and contemptible but my sin; do I not then wrong my self by sinning? or is there any way imaginable whereby a man can do a greater or so great a mischief to himself then by acting and repeating his sins? sure there is not any.

S. 57.

5. When I consider the *damage and irreparable loss* I procure to my precious soul by my own sin, I must conclude within my self, that when I sin I *wrong my own soul*, and fight against my own *happiness*, and contend for my own undoing. 1. When I commit sin I make a *breach between* God and my own soul, my sin is the make-bate; not poverty, nor affliction, nor sickness, nor meanness of birth, nor deformity of body, nor any thing but sin doth make God at a distance from my soul; but by sin I lose my *innocency*, and sin away that *which* nothing can procure me, which

Isa. 57. 21.

which is much more worth then gold, that which gold cannot purchase again, the peace of conscience ; *There is no peace, saith my God, to the wicked* ; I provoke Gods anger and displeasure, and tempt him to withdraw his favour from me, and to bring forth treasures of wrath against me ; all the while I live in a sinning state I lose the benefit of repentance, the benefit of *Christs* sufferings and intercession, I bereave my soul of the indwelling of the spirit of comfort, and banish by my sinning Christ from my soul, and grieve the holy Spirit of God so, that he withdraws himself and leaves me desolate ; and alas, what a sad loss hath the soul that hath lost Christ and the Spirit ! what a miserable condition is it to be without Christ and the Holy Ghost ? to be one that hath banished Christ and the Holy Spirit from his soul ? O how deplorable is that mans estate ! and yet such is the state of a wilfull sinner, every man and woman that lives in the love, liking and practice of sin, and doth not repent and reform, he doth not onely lose his best friends and best friendship, but provokes them to be his very enemies, Christ who loved thee, and pittied thee, and laid down his life for thee, and weeps over thee, and bled for thee, and spared not his life to redeem thee from thy sins, that he might have

Luke 19.
27.

Psal. 2. 12.

Rev. 6. 16,
17.

thee; and yet for all this his unparalleled and *unspeakable* love, and *tender compassion*, wilt thou offer him *all affronts*, and pierce and wound him with thy sins, and trample upon all his *worth*, and *banish* him quite away with thy *unkind dealing*? what way couldst thou ever have thought on more ready and certain to deprive thy self of all the benefits of Christs transactions for sinners, then by sinning still as thou doest? Nay what way could a *wicked heart* have chosen (that would study his own eternal losse and misery) like this of *sinning still* and going on in his wickedness? canst thou contrive any thing that will make Christ (the best friend that ever poor sinner had,) thy mortal enemy, then by continuing still to do wickedly? *Those mine enemies* (saith Christ of impenitent, implacable, and unruly rebels and sinners,) *that would not that I should reign over them, bring hither and slay them before me.* Where I see 'tis possible that Christ may become a revenger; and oh, when his *wrath is kindled*, yea but a little, how dreadfull will be the appearance of this *Lamb of God*! how will all such sinners be forced to cry, *O mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb: For the great day of his wrath is come, and who shall be able to stand?*

S. 58.

2. I do not onely sin away my dear Jesus Christ, and his spirit of comfort, my best friends, and make them my enemies, (which yet is bad enough God knows for me,) but I also sin away and lose by sinning my felicity, my comforts, my peace, my happiness, all my heaven on earth: Alas what a poor miserable, uncomfortable creature is a resolved sinner! what is a man worth that hath lost the rich enjoyment of Gods favour, and his own good conscience? what an hell of darkness and horror is that soul in, who hath lost the light of Gods countenance, and peace of his own conscience? Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about; so that the righteous and upright of heart, the holy penitent may be glad in the Lord, and take joy, and delight themselves in the Lord; he, and he onely, that is reformed, hath those comforts and delights which wicked men know not, nor can ever attain unto as long as they continue wicked.

David, though a great and potent Monarch, found not that happiness in his crown which the world may think to be a felicity: He doth not say, *I am a King*, and have many subjects at my command, and a large dominion, and much revenue, and therefore am happy; no, but when he would comfort his soul, and recount his

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S. 59.

Psal. 4. 6,
7, 8.

worth and treasures, saith, Lord, lift thou up the light of thy countenance upon us: give David but Gods favour and love, and he will single out him from all to make his joy full and his happiness complete; Lord, thou hast put gladness in my heart, more then in the time when their corn and wine was increased; I will lay me down in peace, &c. how comfortably doth he take to his rest, when he lyes down in Gods favour! And had he kept his sin he had lost his peace and happinesse, for you may see a glimpse of the sadnesse of his soul, and unquietness, in that 51. Psalm, when he cryes out, O his sin, his sin! Why David? what hast thou done by sinning? what damage hath fallen on thee by thy sin? why you shall see, he lost his peace, he lost the presence of Gods favour; and by this his onely comfort and felicity he had lost: The best Jewel in his Crown was dropt out when he lost Gods favour; he cryes heartily for mercy, the mercy of pardon, the mercy of purification and cleansing from the filth of his sin, & the mercy of his restoration to those joys, comforts and happiness he had in Gods favour, which then were hid from him, which was his misery; Purge me, and I shall be clean, cleanse me from my sin, and I shall have joy and gladness again; Restore unto me the joy of thy salvation once more. See

ho w

how he *mourns* and *prays*, and for what is it? why tis that his sins may be *abolished*, his *guilt pardoned*, and his *comforts restored*, which he had lost by his folly, and which could never be restored but by *repentance* and leaving off his sin; and untill this was gotten, he knew he could never see happy day, nor enjoy a *minnie* of *true comfort* in all the *world*, though it had been one *paradise of pleasure*. And thus it will be with every one that goeth on in his sin. Ah! at what a loss doth a sinner act and keep his sin? And this is my case already, and shortly it will be worse with me; I know God and my Conscience will not long *bold peace* and be *silent*, I am sure I must leave my sin or lose my *comforts*, lose my *quiet*, lose my *felicity*, and *espouse a quarrel* that will admit of no reconciliation; if I keep my sins I must never look God in the face more, or expect to have the least good look of favour from his grace, nor any friendly dealing from my own conscience, but must be under perpetuall *rebukes* and *accusations* of a *wronged conscience*; and when this comes to pass, then farewell *happy day*, no more comfort when God and my own conscience are against me: As my sins increase true felicity ceaseth, and my comforts *wither* and *decay*; and alas how sadly doth that poor wretch think on death,

death, when it will prove but the *execution of a rebell*, and a *changing* of this miserable life for an *eternity of horror and reproch*? Ah! let me now consider, whether my gain by sin any way will counter-vail this loss; is it not more eligible, and should it not be a matter of my choice infinitely rather to enjoy the *favour of God*, and peace and *tranquillity of my own conscience*, then whatever *pleasure, gain, or other emolument* might come to my flesh by sinning, with the loss of my *innocency, integrity, my happiness in Gods favour*, and that inward peace which is a *continual feast*, passing all outward *delights whatsoever*?

S. 60.

3. Sin doth not onely *banish God and happiness* from my soul here for a season, but the *loss goeth higher still* by my sin and continuance in it, it loseth me the *hopes of heaven*, it disappointeth my *expectation of heaven*; how can I once hope to be saved while I practise those things which would *throw me out of Heaven*, if it were possible for one to think on with delight in heaven? how can I with reason conclude I shall be *saved*, and yet live in a course *contrary* to the promises of salvation? Heaven is a place of *holiness* as well as of *happiness*, and no *unclean thing shall enter into it*; there is not one there, nor ever shall be, that lived in *actuell sin*,
and

and died out of this world *impenitent* and *unreformed*: how then can I with any face expect to be saved with my sin, when God saith I shall not? is heaven at my dispose, or at Gods? is it not his to give to whom he please? can I force in against his will? hath he not passed his word, that no wicked man, nor *unrighteous*, nor *adulterers*, nor *whoremonger*, nor *theif*, nor *drunkard*, nor *liar*, nor any impenitent sinner of any kind, shall inherit the kingdome of heaven. And shall I think God will *revoke* his *decree*, and comply with the expectation of any vile sinner against his own truth, honour and holiness? may I hope to get to heaven whether God will or no? no, certainly I must leave my sin, or leave off to hope any more that I shall be saved; I must *despair* of *salvation*, or I must *depart* from mine *iniquity*, and get my sins pardoned, and *soul sanctified* by a *timely repentance* and sound reformation, or *quit* my *claim* to *salvation*, and let fall my suit and expectation though I *seek* it, *beg* for it, *desire* it, *cry* for it in my settled course of sinning: I shall not find it nor attain it; nay though I had to give, and would freely give all I have, and ten thousand times more then the whole world is worth to *purchase* heaven at the end of a *vitious* life, it would not be *accounted* of, it would not *open* heaven-gate to me, it could

Micah 6.
7, 8.

could not procure for me one glimpse of that glory which the Saints enjoy, much less that full enjoyment which is laid up for those that repent and believe, and live holily here, and so persevere to the end of their dayes. And now let me consider, had I best leave my sin, or my claim and hopes of heaven? I may not keep both, I must forgoe one, either my sin here, or my happiness hereafter; will my sin be a sufficient compensation for the losse of heaven, or heaven for the parting with my lusts? will a base lust be of greater advantage to thy soul then heaven, that thou makest so much of it, and so little of salvation? canst not brook the thoughts of parting with thy sin, and yet canst well enough endure the thoughts of the los of heaven? is sin so pleasing a thing, and holiness and heaven so uncomfortable, that thou shouldest take such pleasure in unrighteousness, and account grace and salvation such a burthen and loss? canst thou not sustain with patience the los of a child, a friend, the disappointment of a little carnall contentment, or to be crossed in thy gratifying a vile lust? and canst bear with contentedness the los of thy God and Saviour, thy joy and felicity for ever? O sordid stupidity! O stupid folly! O desperate madness! is it imaginable that such a thing as this should ever enter into the heart

heart of any man that hath not forfeited his reason, and sold himself to work wickedness, or resolved to throw away his soul, and undoe himself for ever, and resolves to continue in his sin, though it be with the loss of his salvation.

But consider, is the *loss* of heaven nothing? is it no great matter that thy sin deprives thee of when it shuts fast the gate of heaven against thee? can I think those five foolish virgins, mentioned in the parable, sustained no loss when they lost that opportunity of going in with the Bridegroom? did they think their condition as happy as that of the other five that passed into heaven? seeing they knocked so earnestly, but too late and in vain, the door was shut, was it no trouble think you to them that they had lost their opportunity, that now they could not enter into those joys? will it be no trouble to a sinner at last, when he shall see the Saints in glory in the kingdom of heaven, and the vile hard-hearted, impenitent, unconverted wretch shut out for ever? Alas! who can brook or bear the dreadfull apprehensions of the loss of heaven, that hath but the least regard to his own precious soul, and the worth of heavens happiness? Can a man think of any loss so great as the loss of heaven is, or is there any such a loss again, that which comprehendeth so fully

S. 61.

a misery for a man to think on as this? May I not safely guess that the greater part of horror and misery of the damned is their *reflecting thoughts* of their *not improving* their opportunities in their *day of grace* in this world for the attainment of heaven, and their poor afflicted souls lying under those deep & endless agonies of their loss, their loss, their loss! Once I had a fair offer of heaven, but I would not, now I would, but may not, that *opportunity is lost*, *heaven is lost*, and *I am lost*, and lost for ever; O happy souls that are in heaven! O miserable we that are excluded thence! Think and think again (sinner) on this, and then know, that if thou continue in thy sin as they did, that thou must be as they are, even as they were once *deluded* with sin, and are now *banished* from all *hopes* of happiness for ever; think seriously on this, and then continue in thy sin if thou canst; thou canst not think of living any longer in thy wickedness, unless thou meanest to take thy lot with them that have passed to those *regions of misery*, and there with them to abide, *with weeping and gnashing of teeth* to all eternity.

Mat. 8. 12.

S. 62.

Is it nothing to *lose heaven*, that I put it every day to the hazard by my complying with sin, and venter my interest there, purchased with the blood of Christ for *penitent, believing, holy men*, and to be con-

ferred

ferred on such when they goe out of this stage of the world as the *crown* of all happiness to their immortall souls? is it a *trifle* I lay at *stake*, when by the *next act* of sin I put it to a *doubt* whether I shall be saved or no? shall I commit this sin, and take the pleasure and the profit of it, and forgoe my hopes of heaven, or shall I not? Men do not well consider that every time they consent to and obey a lust, and execute its command, they *put* their *salvation* to the hazard; and do I do well or wisely in so doing? are the joys of heaven no more to be accounted of, then to be so prodigall of them, and all thy happiness with them? doest thou know what thou lovest when thou hast lost salvation? or canst thou be any where else so well, or well at all any where else, but in heaven when thou goest hence?

Is it *nothing* to *miss* of heaven, or to come short of salvation, where only my soul can be fully and completely happy, where there is *onely* and *nothing else* but soul-satisfying joys and contentments; where only I can *neither sin nor die* any more, where I can *neither fear nor feel pain, sickness, sorrow, want, reproch*, nor any thing that can in the least *interrupt, diminish or suspend my happiness*, much less put an end to my full and perfect bliss? There is more fulness of joy then can be

S. 63.

Psal. 16.
11.

be expressed, and more pleasures then can be numbred, and these joys at Gods right hand are for evermore, more and for ever. And is it a small matter to miss of all these ? Oh who would live in sin that must suffer such losse for it ? Surely he loves his lusts too well that will part with heaven and happiness to *gratifie* the devill, and satisfie the lusts of his flesh, as every wilfull sinner doth ; But shall I continue in my sin and *lose* this *happiness* ? God forbid. Shall I deprive my self, and rob my soul of that *unspeakable comfort*, *rich enjoyment*, and *reall filling contentment* and endless happiness I may have above in heaven, rather then crosse my lusts, and part with my folly, my shame, my sin ? no, no, let all go, let my sinfull pleasures go, let the world go, let my life go, let all go, rather then those joys which are *in prospect* in heaven passe by me, and go beside me ; Lord what shall I do if I miss of heaven ? I am undone for ever if I do go without it ; shall I keep a sin which is worse then nothing, and lose the *bliss of Angells*, the *vision* of the *All-glorious God*, whose presence, favour, and everlasting love fills the soul with most *admirable delights*, and *ravishing pleasures* ? shall I lose the portion of Christs redeemed ones, and never come to that heavenly Mount *Sion*, the City of the living God ,

Heb. 12.
22, 23, 24.

to that innumerable company of *Angels*, to the generall assembly of the first-born which are written in heaven? shall I hinder my self of the happy condition of the spirits of just men made perfect? Oh shall I disappoint my soul of the sight, fruition and eternall enjoyment of my *Jesus, my Lord, my redeemer*, who loved me and died for me, and is in heaven preparing a place for his followers, all true believers? shall I miss him who in my soul loveth? can I endure to be any where but where he is? will any place content me for my rest and happiness but his armes and eternall embraces? Oh *Jesus*! how can I now without breaking my heart once think of being separated from thee one moment? it would be an hell upon earth, to think that it should be a separation for ever from this lovely, loving, melting heart and bosome of my Lord and Saviour: Yea cursed be that tempter and temptation, that would make me do that again that might deprive my poor soul of the enjoyment of my Lord *Christ*, which is all the heaven and happiness I desire, so I may be with him for ever, with thee dear *Jesus* for ever: And this is enough, I crave no more, and with less then this enough I cannot be satisfied; I must have *Christ* for my heaven, and my heaven where *Christ* is, or I am undone; give me (saith my soul) *Christ* or I

die: let me have him, let my *portion* be *Christ*, and then I shall be richly satisfied; *dear Lord*, bring me *home* to thy *kingdome* where *thou dwellest*, where *thou reignest*, that I may be where thou art for ever; I desire (I say) no more, and thus much I cannot be without.

S. 64.

4.

Now sin will not only *deprive* me of this happiness, and put me under this *irreparable loss*, but it will (if I continue in a state of sinning) bring me *into*, and leave me for ever *under INSUPPORTABLE TORMENTS*, my sin will infallibly bring me to *HELL*, I must be damned for it; 'tis a quick word, a severe word, and a *terrible word* *DAMNATION* is, and yet the expression is not so significantly dreadful as the thing, the *serm pinches* not the sinner, but the *thing* will; hell is a place of *torment* as well as *darkness*, not one drop of *water* to cool the *inflamed tongue*, or to quench those *everlasting flames*; not one *accent* of *comfort* shall ever be heard spoken to a damned sinner, nor one *moment* of *ease* shall ever be had. After Christ hath once said, *Depart from me thou cursed into everlasting fire, prepared for the devill and his Angels*, then immediatly is the miserable sinner clapt into prison, and put into the same state with *devils*: how doth every word of that *sentence* pierce the heart of a condemned sinner,

Mar. 25.

41.

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finner, **DEPART** ? alas ! whiches shall
 I go ? must I depart whether I will or no ?
 is there no remedy for me, alas ? from thee
 Lord ? why, to whom should I go then ?
 if I must depart from thee, I am lost and
 undone ; what from my Lord, in whose
 presence is joy, in whose favour is life
 only ? no happiness but with thee, and
 must I depart *from THEE*, may I not be
 admitted to stay so much as in thy sight,
 where I may have a *glimpse* of *THEE*,
 and be blessed sometimes with a crumb of
 thy favour among thy *meanest servants* ?
 No ! *depart from me ye CURSED* : oh
 killing accent ! what must I depart, and
 from thee, and not have thy blessing ? not
 so much as *I blesse thee in the name of the*
Lord, and go in peace ? what not a kind
 word from thee to comfort me in my dis-
 tresses ? must I have thy *curse* with me
 too ? oh this is wounding ! my Lord can
 say no more to the very devills then to
 call them **ACCURSED** ; and must I
 fare no better ? Oh cursed the day that I
 was born ! why did I ever see a day to
 come to this *dark* and *dismall* day, to be
CURSED, and *banished* with a **CURSE** ?
 why if it must be so that I must depart
 from thee, and with a *curse* at my back, let
 me be *banished* into some corner of the
 earth, let me be *buried* under some *moun-*
tain, let me lie as *one forgotten*, let me

Voluisset
reprobis si
petuisset
sine fine
vivere, ut
posset sine
fine pecca-
re, Greg.

S. 65.

hear no more of my faults, nor feel my misery: No, no, depart from me ye cursed into **EVERLASTING FIRE**. Oh terrible! what into fire? must I *burn* and be *tormented*? why who can endure to be burnt? must I lie down in flames? oh that I might be *quickly consumed* then and *cease* to be, that I might feel no pain then; 'tis a thousand times better not to be, then to be thus miserable; may I not have the favour to be turned into *nothing* rather than into burnings? or let me be tormented but for *ten thousand years*, and then gain at length thy favour; No, 'tis too *easy* a punishment for such a sinner, who wouldst sin eternally if thou hadst been to live eternally on the earth; thou didst continue in sin all thy life-time, which was all the eternity thou hadst, and wouldst do so alway if thou hadst been to live always; therefore now thy lot is an *eternal curse*, an *everlasting fire*, without mitigation, without limitation; no ease there, no redemption thence, no end of that torment, 'tis everlasting fire.

But will not the Lord abate somewhat of the *heat* and *fierceness* of that fire? No, 'tis **PREPARED**, and prepared for **Gods greatest enemies**; 'tis such, and altogether such as is prepared for the *torments of devills*: Depart from me ye cursed into everlasting fire, **PREPARED** for the

DEVIL

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DEVIL and his ANGELS: what must a vile sinner have no *better company* in his misery then the *curst devils* and his *curst crew* to all eternity? No! no other; they that were thy *companions in evil* will be thy *tormentors*, thou wilt *curse them*, and they will *curse thee*, and all will *curse themselves*, and Jesus Christ will *curse* them all; and to all eternity shall those wretches that live in their sin, and will not be in time reformed, be *curst*, and shut up into that condition with *finall despair*, for the reprobate wretch shall be *tormented to all eternity*, and they shall *know* so much, and *despair* shall seize upon them as a part of their torment.

O sinner, whoever thou art that readeest this, *reflect* on thy self now, and seriously consider what 'tis to live in sin here, and to *refuse amendment*, and to *despise admonition*, and not to *reform* thy life, and get thy sins pardoned, and soul sanctified, and thy self thoroughly converted ere it be too late.

S. 66.

Consider (I say) what thy sin will bring thee to, it will *bring* thee to *hell-torments*, to the *region of horror*, to *flames unquenchable*, to *Legions of devils*, to the *spirits of wicked men made most miserable*, to an *innumerable company of curst, damned wretches* like thy self, and to *insupportable, yet endless, misery*: And is it no-

S. 67.

thing to lie under *effectual wrath*, and that for ever? is it a thing to be made light of by thee sinner, is to inherit the *curse*, and *hell* for thy *portion*? canst thou endure the everlasting burnings, and *laugh* at thine own *calamities*? shall not the thought of I SHALL NEVER BE RELEASED NOR EASED be pleasing to thee then? Will not this be thy hopeless wish, Oh that I might *die* and be *no more* for ever? fain the poor wretch would die, but die he shall not, and yet live he cannot be said to do, ever *dying* and never *dead*, ever *breaking* and never be *broken*, ever *burning* and never be *consumed*? oh what wofull pass is the sinner brought to! oh *dungeon of darkness*, *horror*, *pain* and *sorrow*! oh wretch that *I was*, oh miserable *that I am*, oh that I had never been born to this, or that I had been a *dog*, a *toad* in the ditch, *any thing*, *nothing* rather than a *sinner* to come to this, to suffer thus as I now do! are all my sweet morsels of sin and sinfull pleasures come to this at last? is this that which I sinned so vilely against God for? is this the recompence of my rebellion, my scorning & hardening my heart, & shutting my ears against *counsels*, *admonitions*, *warnings*, *menaces* and *rebukes*, while I lived in the world? oh how dear do I pay for all my *folly*, *wilfulness* and *madness*! I would not be reformed time
was,

was, and now I *may not* though I would,
and now I cannot *deliver* my own soul,
and Christ will not *deliver me*, I am *tor-*
mented, tormented, tormented in this flame;
Oh what an hell is this! what company is
here! what horror is here! what *anguish* do
I feel within me! what a *rack of torture*
am I upon! what *trembling* of joynts,
what *gnawing* of conscience, what *hellish*
groanes and *moaning accents*, what *harsh*
affrighting, *afflicting gnashings* within, and
round about the poor damned sinner!
what *gastly* looks, what hideous out-crys!
alas, alas, who can express the misery of
the damned? oh to what a wofull pass is
an impenitent now brought to! where are
now his *carnall delights*? where is his
worldly greatness and riches gotten by sin,
and enjoyed in sin? what's become of his
joviall company? where (wretch) now is
thy *presumption* and *vain hope*, and *foolish*
confidence, and *dull security*? what wouldst
give for one minutes ease now, which
thou wouldst not believe was not to be
found in hell, or that thou shouldst ever
be brought to this case by thy continuance
in sin? you put then the thoughts of this
evil day far from you, while the seasona-
ble thoughts thereof in time might have
prevented it, and now (poor wretch) thou
canst not remove thy *thoughts* from thy
misery, now thou wouldst *do any thing* to

Qui voluntatem
Dei spreverunt invitatem, voluntatem
Dei fati-
entur vindictam.
Aug.
Isai. 66. 4.
24.

S. 63.

Psa. 50.
2.

release thee, but then thou wouldst not hear-
ken o do the least matter toward the pre-
venting of this thy misery; who can pit-
ty thee? who will pity thee? no, the time
of pity and mercy from the Lord is gone,
and gone for ever, and thou art lost and
lost for ever: I will bring their fears upon
them, (saith the Lord) Isai. 66. 4. because
when I called none did answer, when I spake
they did not hear; but they did evil before
mine eyes, and chose that in which I delighted
not. And they shall go forth and look
upon the carcases of the men that have
transgressed against me; for their worme
shall not die, neither shall their fire be
quenched, and they shall be an abhorring to
all flesh. Oh who would live in sin to pay
so dear for sinning? would any but a pro-
phane Esau sell away his happiness, the
blessing of heaven, to purchase the curse
and hell? and yet every sinner that goes
on in his wickedness doth so, he takes up
the pleasures of sin for a season, and ex-
changeth for it heaven, and undergoes for
his short mirth an ETERNALL MI-
SERY.

O stubborn, O wilfull, O careless sin-
ner! wilt thou not yet consider this in
time while deliverance may be had,
while thy damnation may be prevented?
Now consider this ye that forget God, lest
he tear you in pieces, and there be none to
deliver

deliver you: Wilt thou rather die eternally, then take some paines to turn from thy sinfull courses and live? shall it be all in vain that thou art fore-warned? will it not be one day all in vain that thou wishest thou hadst been reformed, if thou refuse it now? O poor soul if thou hast any regard to thy self, if thou wilt *ever* escape the *damnation of hell*, think on it now, and sin no more, do no more so foolishly; 'tis enough thou hast done already, and too much; let it suffice thee, and repent thee that thou hast lived so long in that state which will bring thee to thy *miser*y, if not speedily reformed; let hell, the portion of impenitent sinners, and its everlasting torments, the punishment for such sinners, be *thought on* by thee, and *quickly, quickly*, without delay come out of that way which leads to this destruction, which will infallibly be met withall at the end of a vicious sinfull course.

And now that thou mayst be brought by these considerations to a *speedy, effectuall, and practicall resolution*, forthwith to leave off every sinfull way that thou hast gone on in sinning, which is so odious to God, so much against him, and so much against thy soul, so much against thy happiness, and so much to thy losse and damage; how should the consideration of all these things work upon thine *heart*, and hasten

S. 69.

hasten this resolution, and without more adoe bring thee to this conclusion, *Therefore will I now return, now will I no longer abide in my sins, I have done too much already, if God will accept of me, yet I will provoke him no more; I would not lose my God, my soul, my happiness; but I will part with my sins, all my sins, and return no more to folly; by the grace of God this will I do, I see there is reason I should, I see there is a necessity for it if I mean to be happy, and I would not be damned, but with all my heart I desire to be saved eternally. O spare a little good Lord, that I may have some space yet to repent, to amend, and that I may recover some strength ere go I hence and be no more.*

Psal. 39.
13.

S. 70.

But lest thou shouldest deferre to put this resolution into practise, and so suffer thy time to passe away, and to put off to another day, and for the present rest in thy good resolution, which is but the beginning of reformation, and will not be accepted without actuall performance and perseverance in the duty, I do now in the next place exhort thee to be speedy and resolute in forsaking and casting off all thy transgressions without any further delay; *To day, while it is said to day, after so long a time if you will hear his voice harden not your hearts: For be the work hard, or be it easie, done it must be, there is a necessity*

Heb. 4. 7.

for

for it, sin must be *left*, corruption must be *mortified*, and your life must be *reformed* ere you die, and the present opportunity is the fittest opportunity, if not the onely acceptable day ; And if you are still *about to amend*, and intending to reform, and yet do it not, but *rest* in thy *almost being resolved*, and *about being resolved*, you do but flatter your self, and lose your time, and give sin the head, and suffer corruption to take deep root, and every days deferring gives God the denial (who calls to day,) and renders the *duty more difficult*, and thy self *more sinfull*, and religion *more unpleasing*, and makes grace *more feeble* and *ineffectual* ; and so putting off from *day to day*, shortly *death* will come (which will not be *put off*) and thy work undone, thy sins not left, thy lusts unsubdued, thy God offended, thy soul wronged, thy sorrows drawing neer, thy *appearance* in judgment at hand, and thou all this while a guilty, unholy, impure soul, summoned to answer for all thy *delays*, and thou then sentenced to misery for thy *neglecting* thy day of *grace*, and putting away far from thee thy *reformation*, which a long time thou hadst been convinced to be necessary, and it may be hast been *about it*, and *about it*, but hast not endeavoured it effectually : *This is the case* of too many, and if it be thy case, then

then my earnest request is that you would speed your reformation that it may be effected before you die:— I am sure it will doe you no harm to leave off your *sensuall devilish courses*, and that speedily too, unless it hurt you to be *pardoned, cleansed, and eternally saved*; and certainly this can be no wrong unto thee to perswade thee to desist from doing such things, which to do and continue in, is not only thy shame and loss, but thy *undoing* for ever; be serious then in what further is offered in the following chapter for thy consideration, to hasten thy reformation, and to silence all objections to the contrary.

CHAP. X.

Of some more moving thoughts which may help, and draw a poor sinner to speedy resolution without further delay.

S. 71.

HAVING in the foregoing Chapter shewn both the *odiousness* and *miserable consequences* of *sin*, and dreadfull expectation of a man going on in his *wickedness*, I would now in this Chapter mind the sinner of what behoves him to do in the case, in answer to the *mercifull forbearing*,

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bearing, long-suffering, and goodness of God which leads to repentance: that so Gods lengthened-out patience toward thee a sinner to this time of thy life, may no longer be *abused* by thy continuing any whit longer in thy sins, which mercy will be *wronged* and *affronted* by thee, if after all this forbearance, accompanied with so many *testimonies* against sin, and so many *gracious calls* and invitations to return from thy evil doings, to serve the living God in *new obedience*; if thou shouldst persevere and go on still in thy evil ways any further after such convictions, how would it *aggravate* thy sins, and *heighten* thy misery? Therefore I would *persuade* thee to do that *speedily* (which all wise men have done) even now thou knowest thy faults, to amend thy faults without *putting off*, or *objecting* against, thy speedy reformation: Say, *I have the corruptions of my nature to be mortified, my diseases to be healed, the power of my lusts to be conquered, the image of God to be repaired, my sinfull practises to be amended, many Acts of grace to be performed, many temptations to be resisted and disappointed, this present world with all its blandishments to be crucified, this heart of mine must be brought to love Christ above all, and all this cannot be done in a moment, and then shall I put it off any longer? have I any time to spend idly*

or

or vainly? any more that I can well spare from such employments as these are, to squander away about other foolish matters, having so much to do of my own work? yea say further, I thought on my ways, and I am resolved to turn from all my evil courses, and I will make hast and not delay to keep thy Commandements. Thus did that true penitent David, recorded for thy imitation in this point, (who saith) I thought on my ways, and turned my feet unto thy commandements, I made hast and delayed not to keep thy commandements. Now let me consider,

Psal. 119.
58, 60.

S. 72.
I.

First, and why should not I do so also? is not my soul as dear to me as his to him? am not I as much engaged to Christ as he? will not my sins undoe me as much as his would him? do I not as much need reformation as any body, if I am not already reformed? or can I turn too soon? may I fear of being too good a Christian, too much a convert, too much holy?

S. 73.

*Deus penitentibus
veniam
promisit, sed
omnibus
penitendi
tempus non
concessit,
Greg.*

May I not rather have cause to fear that if I do not reform now forthwith it may be too late hereafter? I may not have space, or if I have, I may not have the grace to repent; and may I not be jealous (having so much to do in the business of my soul) that I shall not have time enough to do all my work? There is no too much of that of which there can never be enough;
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and I have heard that repentance may be too late, but never can it be too soon: one would think it reason a man should repent the very next minute after the committing of sin, and yet men commit many, sins and live long in them, and think it yet too soon to leave them and repent of them; or that they may do all the work of *Reformation* at once, in a very trice, as though there were a kind of *sleight* and *dexterity* to dispatch the great work of through-saving reformation in a moment, when alas the whole life of the longest sinner is but enough, scarce that, unless we husband and improve our *opportunities* better then most in the world do this way, and is it not yet time to look after thy souls reformation, since there is so much past of thy life already, and so little behind to come, it may be not one week, and thou hast much to do? I am drawing neer to my end, my sins increase, and my time decreases; if I have time enough, yet 'tis but enough for the great work I have to do, and I cannot command time as much as I please, for if it be not in my power to prolong my days, and set me more limits to my life, if I cannot say I will live till such an age and continue in perfect strength, judgment and affections till that time, if I cannot *command* repentance at pleasure, and be my own judge and carver as to proportion

tion how much and so much will serve my turn, if I may not limit God to my proportion, and allow him to accept as much of it as I am willing to perform, and at what time, and in what degree, and then that God shall seal me a pardon, and give me heaven upon my own conditions whether he will or no : and sure this were high presumption, and an arrogancie not to be born by a *mortall*, much less by the glorious *supreme Majesty* of heaven, who is Lord of all men, their lives, their strength, their souls, and all they have, who hath the sole power and disposal of all things *temporal*, *spiritual* and *eternal*, all graces and glories ; and shall I dare think, much lesse how can I hope that God will alter his *decree*, and deny his *prerogative*, and cancell the conditions of salvation, and *devest* himself of that eternal *Soveraignty*, and give it to me a base wretch, onely that I may be *wicked*, and continue as long in my sins as I will, and then to make God serve my ends, and countenance my *rebellion*, and *reward* me for all the *contempts* of his offers, and abusing his patience and long-sufferance, with *heavenly joys* and a *crown of glory* at the end of a life that hath been spent in a direct contradiction to his most holy will ? Oh my soul, let never such profanenesse enter into thy secrets, let no such

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such thoughts abide with thee, let me never prescribe, but let me *stand* and yield to Gods prescription, and let me repent and reform speedily, even now let me turn from my evil *ways* and *thoughts*, and make no dispute of it: this may be the *acceptable day*, this is the day of *grace*, if God doth now move thee, and thou art now under conviction that thou *needest repentance*, and that 'tis high time for thee to amend and to *cast off all thy transgressions*; you must confesse at least that it is very fit you should, though it may be you will not see it so absolutely necessary, because of that blindness that is in thee.

Yet know that if thou hast any *conviction*, it is an *hint* from the Lord that this is the *time* you are to resolve, and to *stop*, as to your former course of sinning in any kind any more, and to set *heartily* about the *work of reformation* in your own soul and life, and you may expect Gods grace will not be wanting to thee to assist thee in, and carry thee through the work, and so will it prove the blessedst day thy eyes ever yet beheld.

But secondly, if this consideration move thee not to be speedy in thy *reformation*, then think with thy self thus: would I take it well and as sober counsel from any man, especially from one I think that loves me, and that knows my danger,

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and

S. 74.

S. 75.

and sees me going on in a course absolutely destructive to me, and that will inevitably procure my utter undoing, if he should not onely let *me alone* in it, but *perswade* me to continue in that way, which will certainly bring me to *ruine*? saying, well friend, I perceive you are almost *past recovery*, and the date of mercy is neer expiration, and you are come to this point, that except you turn speedily, even now, and alter your course, you must perish eternally without remedy, yet seeing you have no mind to leave off your sins, go on; and although God hath said, *except you repent and be converted you cannot be saved*, do not believe it, let not that trouble thee, thy sins and wickedness, the devill and hell may prove better friends to thee, and be more for thy advantage, and bring more content to thee and happines, then timely reformation or pardon, or the favour of God, Christ or Heaven; do not hearken to any counsell that may reclaim thee, let no argument prevail to dissuade thee from following thy own *lewd* and *lustfull practises*, let no intreaties *dererre* thee: why shouldst thou *consider* anything, or those teachers, the holy messengers of the glorious God speaking unto thee, though they woe thee with tears in their eyes, saying, *Oh do not these abominable things which God hates;*

hates; do not yield so timely, nor give back in the least, oppose thy self, thy sins, to all they *say* or can *do* for thy eternal good; if you die you die, you can be but damned at last, and is that so great a matter, that thou shouldest cros thy self in the least, or deny thy self any of those sweet damning sinfull actings? no do not, is it not much better to perish eternally, then to undergoe now for a moment such a loss as to part with thy beloved sins? or to contract the reproch and scoff of a few of thy ungodly companions, whose favour and friendship in a way of sinning is far rather to be priced then the love and favour of God; why will you hazard your interest in the pleasures and profits of the world, and sweet company of your lusts now here in the flesh for heaven hereafter? is heaven so much to be valued? is the loss of that happiness, or losing heaven so great a loss?

Now how would you brook such doctrine as this? is this good counsell? would this be acceptable to you? would you account such an one your friend indeed that should thus perswade thee? or wouldest thou not take such language as the greatest *Sarcasme*, most bitter *taunt*, *scorn* and *jeer* that any man in the world could put upon or insult over thee withall? wouldest thou not account him either a starke *fool*,

S. 76.

or one quite out of his *wits*, *distracted* and *mad*, that would counsell thee after this rate? could you ever think such an one thy friend, or that he means thee well, or that he speaks what he thinks that would *argue* thee out of thy happiness into thy misery thus?

S. 77.

Yet alas even so it is that my own heart deals thus with me all the while I go on in my sin, and delay my reformation; every suggestion from my self, to which I yeild to put off my repentance and amendment, is just such a counsell, and the counsell of a naughty mans heart that hinders speedy resolution to become a *new creature*, are the very same when articulated as you have here read.

S. 78.

O then why should I ever yeild to that in my self, and do that by my own counsell which I should dislike from another? why should I delay my reformation upon that account which I should be ashamed to offer to another, and abhorre any other should propose to me? and yet for all this I do the same thing all the while I continue in my sin, or *wave*, or *delay* my turning from all and every one of my transgressions to serve the Lord Christ; have I all this while cheated and befooled my self, and shall I continue to do so injuriously still? God forbid!

S. 79.

Thirdly, let me *consider* further, that all the

the while I *deferre* and *delay* my *repentance*, I do nothing lesse then give God the *deniall*, who calls upon me *now* to break off my sins by repentance; and every such deniall is a *provocation*, and I sin as much by *refusing* to do that presently which I should immediately perform: *Therefore turn ye even unto me NOW, saith the Lord, with all your heart; And to day if ye will hear his voice harden not your heart:* This NOW is to DAY after so long a time, while it is called to day,— and sure this is the present time that God looks for my return; and if I put off by excuses or delaies, do I not *declare* that *I will not obey God*, and that I love my *sins*, in that I will not part with them yet, although I lose Gods favour by keeping them? Is it not a proof that I intend to gratifie the devill and my lusts, and do comply with him and my sin, who would that I should this day say to God, go and come again to morrow, for I will keep my sins this day also, and so the next day, and every day as well as this, for all that God saith or can do? what is this but a *tempting* of God to cut me off in the midst of my sin? can I do any thing that savours more of *contempt* and *gamsaying* then this? Is it any other then giving sin and Satan the *pre-eminence* in my will and affections, and a *setting light* by God and grace? will my

Joel 2. 11.
Heb. 3.

God endure this at my hand? can I imagine he will take this well, that I should deal so unworthily with his grace; and that I should give that to the devil and lust, which I should pay unto God, that is, my ready and willing obedience? how *wicked* a thing is it say, I'll *serve* the *devil* to *day*, and *God* to *morrow*? and yet doth not he resolve so that saith, I will not hear thee O Lord *to day* as to this matter of *repentance* and *reformation*, although I know it is thy will I should, but to morrow or next week I may think on't? and then— and what then? why *then* thou wilt be as *bad*, yea worse then now, and more ready to stand off then now; for then the work will be more *difficult*, thy sins *increased*, thy heart more *hardened*, thy God more highly *displeased*, those cords of thy sins will be *twisted* to a stronger bond; and that which this day a sinner might have broken off (through grace assisting,) hereafter for thy wilfull delay thou wilt not be able to break; for how can he repent when grace hath forsaken him, and his sins have taken such fast hold on him?

S. 80.

O then let me never serve my God with such *put off's*, let me never more gratifie *Satan* and my *lusts*, and give God the deniall by any more or further delays and deferring reformation; why should I make

any

any more rods for my back? why should I adde more weight to my burthen? why shall I by this days delay make much the more work for repentence, while I have enough and too too much already, as many sins as I can bear, or am able to repent of as long as I live? and surely if ever I become a true penitent I must be grieved at the heart that I deferred so long, and of putting it off this day also; if I be so foolish and presumptuous to adventure my soul upon continuance in this days sins with me all night, which for ought I know may be the night my soul may be taken out of my body, and then what will my *loitering* come to, or what shall I be able to answer for my *delays* from day to day to the last day of my life? we had sad examples of this in the *parable* of the rich man, promising himself *much time* to sin in, and pleasure in his sin, yet is cut off in a night for all his hopes. So we read of the vicious servant, *But if that evil servant say in his heart, my Lord delayeth his coming, and shall smite his fellow-servants, and eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with hypocrites; there shall be weeping and gnashing of teeth.* O then let this be a

Luke 12.
16, 17, 18.

Mat. 24.
48.

warning to thee, and do not *delay* thy re-formation; God will not delay his coming (though fools abuse his patience,) nor will he spare thee if he find thee in thy sins, in a state unconverted.

S. 81.

4.

Fourthly, if I mean not yet to *repent* and *turn* from my evil thoughts and doings, let me consider with what *face* can I ask *leave* of God to sin any longer against him? may I intreat him for Christs sake to let me alone, and be well pleased with me that following year, though I defie him to his face, and *trample the blood of Christ under foot*, as I have done? shall I say, *good Lord spare me, that I may follow the flesh, world and devil, and fulfill the lusts of the flesh; let me be thine enemy a little longer, let me spit in thy face, and abuse thy patience, mercy and long-sufferance yet a while, that I may fill up the measure of my wickedness, and after I have done what I am able to despise thy grace, and grieve thy holy Spirit, then receive me into thy glory, and give me the largest portion of the inheritance with thy Saints and faithfull servants in heaven.*

S. 82.

But I pray thee tell me sinner with this be fit to be said? dar'st thou ask this of God? if not, why how dost thou dare to continue in that state, which thou art ashamed and afraid to ask a blessing on? wilt thou beg of God leave to offend thy God,

God,

God, to *dishonour* religion, to *contradict* and violate his most holy laws, and to murder thine own soul by *sin*, for whom Christ died to save it from sin, that it might live for ever with God?

S. 83.

O dear soul, think, and think it seriously, that he that means to continue in his sins doth mean also that God must either *countenance* his sinning, and *approve* of his sinfull dealing, or that God will smite him and cut him off in his high displeasure; and which of these two is it likely the most holy and just God will do? must you not then conclude, either to leave off your sins speedily, and by so doing to procure a pardon and mercy for Christs sake for what is past, and do so wickedly no more for after-time; or to dare God to his face, and bid him doe his *worst*, for you mean not to *turn* nor *amend* yet, nor to go back from your purpose of staying a little longer in the old track of sinfull walking? But methinks a man that hath but the least right, sound *reason* left him, or *counsell*, would not long be deliberating what to do in this case, seeing 'tis so evident that he dare not pray or ask leave of God to continue life, that he may live to sin, or that God would accept of his sinfull disobedience for an holy service; but at last should he resolve to go no further in sins way, but now with speed immediately
turn

S. 84.

turn from his sins, ere he closes his eyes to sleep, lest it may prove his last nights repose on this side hell.

Fifthly, let me consider, for a speeding motive to a speedy practical resolution, whether or no is it of indispensable necessity and special concernment for me, that some time or other ere I die I must be soundly *converted*, and *cease* to do evil, and to take off my heart from the love and consent to lusts motions, and lead an holy, harmlesse and heavenly life? if it be necessary, as no question it is, then why is it not as necessary to me now as at another time, as much my duty to day as to morrow? Before I *committed* any sin actually, it was my duty to *abstain* and forbear; but after the first act of folly and evil immediately it is my duty to repent, leave it off, and cease from doing any more of it; and if it had been good for me that I had never sinned, sure it must be my next advantage to leave it as soon as possibly: For next to that of committing no evil, the best course I can take is to repent betimes; and if it seem to any one that *hereafter* will be a *fitter* time then this present, then it will fall out when *hereafter* comes to be thy present, it will be as much against thy will then as now it is; and therefore unless I intend to put off my repentance and amendment, my conversion

version and reformation for altogether, and never to think on^r more, otherwise let me do that which I think to do this year or seven years hence **NOW FORTHWITH**, and that is to forsake all that God dislikes in me, and all that his holy word hath witnessed against, and my conscience reproves me of without any more ado: For I must not befool my self any longer with this opinion that sin will cease of it self, and if it doth, then sin leaves me, I leave not sin; or that pardon will be more easily obtained when I have sinned as much and as long as I can, -or that *repentance* will be more acceptable to God, when I am forced to it, and then too when my age and strength, my understanding, memory and affections fail me; or that God will be pleased well enough with the refuse of my service after I have served the world, the flesh and the devil with my *prime* and *full strength*, and best affections; as though God which deserves infinitely more then I can perform, would be put off with any thing, or pleased and contented to be mocked by me a most vile wretch, while I seem to offer that rag-end of my life which is fit neither for time nor ability to perform that service which God will account of for *true repentance* and thorough-reformation.

Si autem vis agere penitentiam quando jam peccare non potes, peccata te dimiserunt, non tu illa. Aug.

Irrisor es, non penitens, qui adhuc agit quod peniteat, & non minuit peccata sua, sed multiplicat. Aug.

S. 85.

O let me never put the fair hopes I now have of obtaining mercy from God, (if I now set my heart to this my duty, of reforming my life speedily) to the hazard, but while a price is put into my hand, let me not be such a fool to cast it, and so my self away, and that for ever.

S. 86.

Sixty, methinks I should not delay any longer *my reformation*, but speedily set my heart upon it, and endeavour it to purpose, considering that I would not for any worldly good *miss the day of grace*, or that death should meet with me in my *unregenerate state*; and for any thing I know to the contrary this may be the *last day of my life*, or the *last day of grace*, beyond which God will not wait any longer, or give me any motion or help towards *my conversion*, but he may in judgment *seal up my heart*, harden it, and *sear my conscience*, that I may never so much as think on my condition any more, or desire him heartily to heal me and *convert me*; many men have come to this pass, even to out-live the *date* of that mercy intended for them, which if they had in time accepted would have brought a saving pardon and reformation to their souls; and why should I adventure my salvation on an *uncertainty*, while I may be sure of it, if I take the offer while I may have it? Besides, why should I provoke

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God to *withdraw* his grace, and cut me off in his displeasure? for all the while, every moment I live in sinfull impenitency and *unconverted* state, I have nothing to do with any *promise* of *mercy*, *pardon* or *heaven*; I am under the *curse* of the law and *power* of Satan, and go in danger of *death* and *damnation*; and if death overtake me in my *sins* I am a lost soul, and who can tell how neer he is to his last hour? are you not hastening on to your end? will time stay for you? or can you call back yesterday? whether I eat, drink, sleep, play or work, yet my time consumes, and I am drawing toward my long home of *eternity*. Oh that I may think still on this, and make this concluding resolution of it, *even to speed my work, the great business of my sound reformation, and put it off for nobodies pleasure, no not for any objection to the contrary, nor any worldly advantage might be had upon the account of continuance in my sin*; if I rest in an unconverted state I am in a lamentable condition.

Seventhly, let me consider, why should I delay this duty any longer, but rather make hast to it, and be diligent and constant in it, seeing all the *objections* that have ever been made against speedy *reformation*, and all the *excuses* and pretences for delaying this necessary work, are both
frivolous

S. 87.

frivolous and of no weight, and *tractious* and *pernicious*; how fully have they all been answered? and how easy is it for a man of the meanest capacity to satisfy himself of the unreasonableness of all arguments may be produced by the most cunning Sophister *against reformation*, and *for procrastination*, and continuing in full practices from day to day, or but for one day longer? And why then should I hearken to any thing that may be further insinuated to me from Satan, or any of those his instruments which would cause my delay, to the wrong of my poor soul?

CHAP. XI.

Of Temptations, with their Answers.

§. I. Temptations answered.

S. 1.

M^R sins are not so great, or not so many, nor have I lived in them so long, that I need make such haste out of them, that I ought to be so much troubled for them, or that I should despair of salvation though I never leave them.

S. 2.
Answ.

This favourable conceit of sin (I believe) hath betrayed many an unwise soul to their undoing, and men that have no mind to change their course have a mind to

lessen

lessen their faults, and to reduce them to a narrow compasse and minute instance; how easy it is with men to do wonders in this kind when they have a mind to it, but how difficult are far more easy matters when they are actions to be done? with what *facility* doth a wicked man make his great sins *little*, his many sins *few*, and his little sins and few none at all, or nothing? but God will not be so indulgent to thy sins, although thou art.

Now can you not easily repel this temptation, and refute this smooth opinion, that it prevail not with thee so as to cause thee lay aside thy repentance for the present? *Thus*; my sins they are not *great*, but are they not *many*, are they *many*, and are they not *great*? nor many, nor great? But are they any at all? though they are not many, nor great, yet they are *more* then I can reckon, and *greater* then I can bear; if I am guilty but of one kind of sin, yet that is too much by one; if I have acted that sin but once, yet that is by once too often; if I have lived but one day without repentance, 'tis a day too long; I should not have sinned at all, there was no *necessity* for it, I had no command from God to sin, neither did any decree of his enforce me to commit a sin; but since I have been so unhappy to fall, though but once, there is now a necessity I rise again by
repen-

S. 3.

repentance, and recover my losse by *reformation*; and if I have lived a year, a week, or day in that sin, and have repeated the act, or have rested without repentance, I am *guilty*.

S. 4.

Jam. 2. 10:

And yet it is too evident, that though a sin be but one for title, 'tis *multiplied* in the act, and he that commits one sin commits *more* then *one fault*, he breaks all the whole Law of God; and he that transgresseth the *whole Law* of God is not without much guilt, nor many sins; and shall I deferre my repentance upon the account of *little* or *few* sins, if it were true that my sins were smal, and of them but a few? nay should not this be an argument to hasten my repentance, and to cease from my sins, because but few and small, for that they are more *easily* forsaken, and more *readily* pardoned upon my true repentance, and by leaving them speedily I shall prevent the growth, both for number and bigness, and accomplish with far less difficulty that desired and necessary repentance?

S. 5.

But yet I must not leave this temptation so, there is more in it then may safely be over-looked, for the conceit of little and few, when applyed to sins, is dangerous; how can a man be humbled for his sins, or be heartily sorry for them, when he thinks they are neither *heinous* nor

heifall,

harmful, that they will not at all hinder his *salvation*, nor very much offend God, seeing his sins are not many or great, but the common frailties and infirmities of humanity; Oh, how many hath this fond favorable opinion *lullabied* in false *security*, and made them proof against all reproof and counsell, to the ruin of their souls!

And is it not an argument I would sell God's favour, and procure his displeasure at a cheap rate, when I will not *refrain* to do evil, and forsake my evil doings, which as you say are but few, or small? 'tis little a man would do either for God's sake, or his own soul, if he will not forsake a few and small sins, a trifle and a folly.

But now to put off all delays that might be entertained upon this account of small and few sins, let me consider, that in truth every sin, be it never so little in mans esteem, is against an INFINITE GOD; 'tis a *violation* of his Law by a direct opposition to his Sovereignty, 'tis a *wound & a poyson*, a *spot* and *defilement* to any mans soul that doth the least of sin, that keeps and loves it, that would excuse it and make easie of his sin, as though it were innocent and harmless; and though the *instance* be but *small* by which I offend, yet my *offence* is *great*, because for so small a matter I offend so great a God.

S. 6.

S. 7.

S. 8.
Luk. 16.
10.

Our blessed Lord hath resolved this point (saying,) *He that is faithfull in that which is least, is faithfull also in much; and he that is unjust in that which is least, is unjust also in much:* and surely the least sin I commit is a great injustice, and a very unfaithfulness; O let me not then be betrayed into a putting off my *repenance* and deferring my *reformation* with this temptation, that my sins are not great or but few, or if many not great ones, seeing the least are too great, the fewest too many, and the time too long already I have been familiar with my sins, though but from yesterday I have continued in them, why should I listen to any arguments to make me linger it off, that might in the least hinder my speedy reformation? I pray God I may never think my sins so little as to need no sorrow or repentance, or this present hour too soon to forsake and leave them all.

§. II. Temptation answered.

S. 9.

There is another temptation, neerer of kin to the former, 'tis this; *The best Men sin, they have their failings and infirmities, and why should I think to be better then good men, or judge my self worse then them, while I am but as they were?*

S. 10.
Answer.

Indeed this unhappy comparison vain man.

Temptations answered.

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man makes between himself, and which is the worst in good men, hath betrayed many an unwise soul, to like well of himself, while in a sad condition and sinfull; but should I not withall consider that the best mens *infirmities* were those best mens *faults*, their *blemishes* and their *shame*? did not those good men bewaile them and repent them, and could never be at quiet nor at peace within themselves, untill their sins were *pardoned* and they *reformed*? were the sins of those saints and servants of God the best of them, or the worst? and shall I imitate them in that which they abhorred in themselves? but if I have followed them in their sins, and acted folly as any of them did, should I not follow them also in their repentance? their *faults* were not recorded for my *imitation*; and if I would be *pardoned* as they were upon their *repentance*, I must *repent* as they did, or I shall never be *pardoned*.

It is a pittifull shift sinners are put upon, when the refuge they have is that *others* have had their *faults* and *fallings*, as though the very worst of godly men (even those things which if they had lived and died in, without repentance, had made their religion of none effect for salvation to them,) should be a sufficient warrant for my evil practise? would it

S. II.

not better become a Christian to cease from evil speedily and amend his faults, not onely *because* it is my *duty* so to do, but also *because* I should not follow the best man in the world, where he failes in his duty, and I am sure God did never allow any man (how dear soever to him) to commit a sin, much less to live in any sin without repentance.

S. 12.

Alas, why should I plead that for my *excuse* which all good men complain of as their *misery* and their *spoil*? let me rather imitate the worst men in their best actions, then the best men in their worst mis-carriages; let me be sorry I have done any thing unseemly and unholily, though it hath been no other then some Saints have been overtaken with heretofore, and let me ever think that if I continue in my sins I shall be damned for them, though some dear Saints have been pardoned for the like after they had *repented* and been *converted*. A Christian must follow the best examples of others, and in the best things, and not the example of the best men sinning; I would follow no man where he followeth not Christ, nor plead any mans faults for my security; for if I do I am sure I have no warrant for so doing; nor shall I deliver my soul from the *guilt*, untill I deliver my self of the *sin*, and become a true *penitent*, for how can I think

think to be *guiltless* when I continue to do that which made *Adam* the first good man (and every man since) *guilty*: why should I imagine that God will like me well enough, though I continue in my sins, seeing he never liked them in any since the world began, nor will he ever approve of the least as long as the world lasts, nor for ever ?

§. III. *Temptation answered.*

There is a third *temptation* which too much *prevails* with poor sinners to their hurt, keeping men in a *carnall security* and dangerous delay ; a sinner is convinced that he *must repent* and leave off his sins some time or other ere he die, yet still puts it off, and thinks within himself (being deluded by a deceitfull heart,) *That the time is not yet come, I may as well reform hereafter, many have lived I hope longer in their sins then I have done, and yet have proved true penitents, and I have heard of one thief that at the hour of his death upon the crosse repented, and was accepted, and therefore I need not be so holy yet, I hope I have time enough, and God hath as much mercy in store for me as for another, and why may not I be as well accepted as the thief on the crosse at last ?*

S. 13.
3. Tempt.

S. 14.
Answ.

A man may quickly answer to this and repell the temptation *thus*, that besides the *unmannerlineß* of giving GOD the *deniall* when he calls thee to repentance, and that impudency and madnes which is in every plea and suggestion for countenance of and continuance in sinful practises, against all *reason, conscience* and *religion*, there is (I say) besides that a great deal of folly and presumption in this temptation.

S. 15.

As (1.) you think the time for repentance and amendment not yet come; why can any sinner repent too soon? have you not more reason to fear the time of acceptance *may be past*, then that the time of reformation should not *yet be*? hath not God long enough born with thee already? hast thou not put his intreaties off long enough? am I sure of an other day after this? or of acceptance when I please? are the days and times of grace in thy power? would a man that hath drunk poyson, say to his Physitian, *I am poysoned, and begin to swell, and I fear my death, and you have onely that which may help and recover me, yet I desire you to forbear a day or two and let me alone, He try whether I may not do well enough without your physick, and that onely remedy which is proper for one in my case*; do you think such a one did much regard his life, that would deal so imprudently? certainly every sinner

that

that doth put off *repentance* and *reformation* dealeth worse and more foolishly with his soul though he means to be saved : for sin is a poison which hath seased on the vitals, and nothing but true repentance can help a sinner ; and yet wilt thou put this off ? Oh how hath sin bewitched thee ! is not the time come yet for remedy ? and yet now this present time, even this moment thou art infected, and even drawing on and expiring thy last.

(2.) *You think you may reform as well hereafter as now, and you hope many that have lived longer then you, and have resisted as many calls as you, and given as many denials as you, and have sinned against as much knowledge as you, have proved true penitents for all at last.*

S. 16.

How easily may sober wisdom repell and quickly stifle this foolish imagination: **AS WELL HEREAFTER ?** and why not as well now as then ? now thou mayst do it, hereafter thou mayst not do it : the present opportunity is safer, if not better, and would not a wise man chuse the safest and the best ? nay this *present* is the *time* thou once resolvest on, when formerly thou didst resolve upon *hereafter*. O how many *hereafters* are come and past already with thee sinner ! and yet hast thou still an *hereafter* to count upon ? shortly, thou wilt not have a *hereafter* to reckon upon, unless you

S. 17.
Answ.

mean to *reform* and *repent* in *hell*, which is indeed the hereafter for a *now delaying and lingering sinner*; but be periwaded to cast out that foolish thought, and let not God and the necessities of thy soul have any more of that *go and come again to morrow*, there hath been too much of that already.

S. 18.

And if you hope that *sinners that have delayed longer then you have found true repentance at last*;

S. 19.

Pray consider 'tis but a *supposition*, how can you tell that they have? O 'tis a question, and a thousand to one whether any such presumptuous sinner (that gave Gods *grace* and *reformation* the deniall so often) ever found true repentance or acceptance: If repentance and reformation were finishable in a day or hour, or in a few sad words, and sorrowing expressions, then there were some more probability, but untill that can be made clear (which I am sure never yet could be to me,) that a late and death-bed repentance, and wish of conversion, was ever sound and saving after a vicious life, I shall never hope it will availle for my self, if I put off purposely my amendment untill then. God forbid I should.

S. 20.

And to that of the *thief upon the crosse*, I am sure that is not my *case* nor any mans case that lives in sin, impenitent after all the Gospel-calls, discoveries, rebukes and ad-

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admonitions. (1.) For who can tell whether he was not converted and brought to repentance while in prison, as soon as he heard of Christ, and was moved to it by the spirit of God, and on the crosse onely made a confession and declaration of his faith in Christ and sorrow for sin? or (2.) can I tell whether that were not the first call and opportunity ever was offered unto him, and he took it? this is not the first to thee and me by many: and shall I think to fare as he did at the last, that every day despise that which he accepted when first offered? or (3.) How can I tell whether ever I shall ever have so long a time, and Christ so neer me as he had while on the tree? I may be taken away suddenly, and I am sure Christ will not again die on the crosse, or come in the flesh to do such a *miracle* at his death as to *convert* and *save* a sinner in the same day; or if it were possible to be imagined, yet would it not be a *hopeless expectation*, to think that Christ should come again to save any more sinners with a *miracle*, seeing he hath appointed (with no lesse then a miracle of mercy) *salvation* now upon the account of true faith in him, and sound repentance from sin, and an holy reformation, and by no other devise nor by any other means to be expected?

And why should any thing prevail with me

S. 21.

me to delay my duty, seeing this example you bring is no example for thee, nor me, or if it be, 'tis but one of a thousand millions, and I think the *first* and the *last* of that kind, and shall I hazard my salvation upon that which I am not sure was ever parallel'd, nor ever can in all circumstances? And if you say God hath as much mercy in reserve for you, as for another; to this I answer, 'tis true if you do not abuse his mercy no more then any hath which did partake of that mercy: suppose it possible that the mercy of God may come on a suddain, and that repentance may be suggested in a moment, 'tis but a peradventure, there is no promise that it shall, many threats against that man that presumes on it, there is very little likelihood of it, and is it not madness for any man to break his neck wilfully upon a presumption that there is skill enough, and to make experiment of the art of a bone-setter? but God hath no saving mercy for thee, nor me, nor any other, except we answer the *ends* of his mercy; that is, to *convert* and *reform*, to *repent* and *obey* in time: But if I by continuing wicked *abuse* his mercy, God in *justice* will punish me, for my so abusing, as well as for any other sinning, otherwise *there is mercy and forgiveness with God that he may be feared*, not that he may be abused

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abused and resisted. He that feareth not to continue in his sin, abusieth the grace and mercy of God, and resisteth him.

§. IV. Temptation answered.

There is a fourth suggestion from the flesh which much hinders reformation, procures a poor sinner to delay it, if not quite to put it off for altogether, and 'tis this: for as a sinner is perswaded sometimes, 'tis so *easy* a thing to become a true penitent and a sound convert, that it may be done in a *trice*, and at any time, with great *facility* and in any *condition*, in *old age*, *sickness*, *languishing*, *dying*, with a few half words and two or three good wishes faint and feeble. So on the other hand, men are apt to believe to their damage, (and therefore set not about soul-reformation) that 'tis a *business* of exceeding difficulty, trouble and vexation, and a man may go a great way in it, and yet come short of what is required, 'tis but in vain to set upon it, as good never a whit as never the better, 'tis an imposition and task next to an impossibility, I cannot endure the severity of repentance nor strict and holy living, alas what a burthen? farewell all my comforts, when once I begin to reform, and to be religious.

This temptation would be quickly repelled and easily overcome, if a man would con-

S. 22.

S. 23.
Answ.

consider the absolute necessity of conversion, and the possibility of it, and also the helps God hath afforded for the perfecting of this which is so necessary: 'Tis true, the work is hard and difficult, but not impossible, and it must be performed and completed in its time, parts and degrees, or else it will not avail for justification except it be complete, and to flesh and blood it will prove a task very unwelcome, crossie and burdensome: But then let me consider, I have a soul to save, and directions of Gods word, and absolute commands, and if I set upon the duty I have the promises to encourage me, and the grace of God to help me, and the examples of the Saints gone before me in this work: I have no sins nor corruptions but may be mortified, nor any grace or virtue enjoined me as my duty but I may through grace perform acceptably, the fear being more then the task, the apprehension of the difficulty greater then the difficulty it self.

S. 24.

But let be that it be hard at first, so is every art and trade at the entrance into it, and canst thou not endure the severity of repentance, the injunctions of self deniall, the duties of sobriety, righteousness and piety? why how then can you endure damnation? How wilt endure the wrath of God, the paines of hell, the loss of hea-

ven?

ven? had I rather *burn* in hell for ever then
forgoe the *pleasures* of sin for a season?
will it be a sadder condition to live an *ho-
ly life* here, then to live for ever in *misery*
when this life is ended? if it were true,
(what unregenerate men imagine of holy
living) that 'tis a life of *sadness, melan-
choly*, and void of *comfort*, which is most
false, and as great a *reproch* as the diavel can
cast upon *religion*, yet seeing it is the way
to blisse, eternal joy and endless happiness,
what if I went mourning to my grave,
what though I lose all my carnal pleasures
and worldly contentments for it? should
I be any loser by so doing? would not hea-
ven at last answer all my *paines & travail*,
all my *watching* and praying, and all duties
of Christianity? will not the enjoying of
Christ and favour of God be a sufficient
recompence for all my labour? would not
this one sentence fill my heart with joy
at the last, *Well done thou good and faithfull
servant, enter into the joy of thy Master?*
But if you hold off with this, that you
cannot do this as you should, 'tis indeed
because you *will not* do it as you may;
you say you cannot, but indeed you will
not. If you would but set about *mortifi-
cation*, and *self-denial*, and resisting temp-
tations, and *devore* thy self to holy living,
thou wouldst be able to do one hundred
times more in it towards reformation
then

then new you do, if you would not *yeild* to flesh and blood, nor make provision for your lusts, if you would not make use of *excuses* to keep you from your duty, if you would not by *delays* and *procrastinations* put off the demands of God and thy poor soul, repentance and reformation would not be so *difficult* nor terrible to thee.

S. 25.

But to be short, thy through reformation be it *hard* or be it *ease*, be it a matter of *joy* or *grief*, be it a *burden* or be it a *pleasure*, and what ever can be said against it, it must be performed both by me, and every one, while the time of grace lasteth, while I am in this present world, or else I must never look to be saved, this is the *stern* and the *long* of it, and after all *disputes*, *excuses*, *lingerings*, *delays*, it must come to this conclusion, *I must return, repent, and be converted, or else I must never hope to see the face of God with comfort*; when all is said that the *wit* of man, or the *craft* of the devill can invent against **SPEEDY REFORMATION** and *sound conversion*, yet this word must stand, *that except I be converted* (as Christ hath said) *I shall never enter into the kingdome of Heaven*: and why should any body think that this plain and positive decree of Christ concerning us, should either be baffled or abrogated? O why should I listen any longer

Mat. 18. 3.

Joh. 3. 3.

longer to any plea or excuse can be brought, that might cause me either to *put off quite or delay* my REFORMATION? O that I may never more decline my necessary duty by excuses, nor gratifie satan and wrong mine own soul by delays!

CHAP. XII.

Of some Queries.

NOW for thy further conviction and speedier resolution about this great and necessary work of *saving reformation*, I would intreat thee sinner in the Name of God to weigh seriously what is here offered unto thee, and resolve to give an *effectuall answer*, as you shall see cause, and no more do I desire thee to do in this point, then what in conscience you shall judge fit to be done in this case of *speedy practicall Reformation*, and if you cannot rationally except against what I propose, that you would forthwith yeild and be perswaded to the thing, and without more adoe set about this thy *own work*.

First of all I demand *whether the things which I have been perswading thee to all along be thy duty*, and of absolute indispensable necessity in order to thy eternal salvation? Or whether you think it an *indifferent*

S. 1.

S. 2.
Qu. 1.

different thing, whether you be a true penitent and sound convert or no? if you do— if it be of absolute necessity, how can you in reason and conscience neglect it, if you mean to be saved? if it be thought but a matter of *lesser moment* and a thing *indifferent*, then why is CHRIST, and why are all his *ministers*, and the *Scriptures* so earnest with thee to reform? and why is *Satan*, the *world* and all the *enemies* to thy souls happiness so industrious to keep thee in thy sins, and in an unreformed and unconverted estate? you cannot conclude it a thing *indifferent*, except you make it a thing *indifferent* whether you be *eternally saved* or *dammned eternally*: O then art thou perswaded of the necessity of reformation? set about it speedily, neglect it not.

S. 3.
Qu. 2.

Whether in good earnest do you not believe that JESUS CHRIST is very much *offended*, and his grace and favour exceedingly *abused*, and the worth of his blood *extremely vilified* by thee all the while thou continuest in thy *wilfull sinning*, and in *despite* to his *holiness*, and all he hath *done* and *suffered* to redeeme thee from all iniquity to serve him in new obedience all the days of thy life?

S. 4.
Qu. 3.

Whether if you *refuse* to amend and to cast away all your *iniquities*, and become a *sincere convert*, can you have any ground

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or reason to hope you shall be saved by Christ, seeing he himself hath said, *Except you be converted, you cannot enter into the kingdome of heaven?*

Mat. 18. 3.

Whether do you think that those sins *thy self art* guilty of either in *thought, word or actions*, those thy *omissions and commissions*, if not repented of and pardoned, will be any hinderance to thy salvation? or dost think that God doth *esteem* of thee never the worse for all thy evil practices, but gives thee leave to be as *bad* as you will, and will never call you to an account for all your misbehaviours? have you any *reason* to be perswaded of this? or of the contrary? you cannot sure be so desperately wicked as to think so wickedly of God and Christ, that he should be either *pattern or patron* of wickedness in any one living.

S. 5.
Qu. 4.

Whether do you in your *judgment* account *happier*, he that continueth still in his *sins and vicious course* of living, and dieth in that estate, or he that doth repent betime, and lead a godly, sober and righteous life, and dieth in that state? which of these wouldst thou be? and in which of these conditions wouldst thou be found when God shall call thee hence to appear at the judgment of the great day? surely you cannot but wish *you might dye the death of the righteous*, and fare as a

S. 6.
Qu. 5.

godly man fareth at last! Oh then why will you not conclude to live as the godly man liverh now?

S. 7.
Qu. 6.
1 Pet. 4.
2, 3.

Whether dost thou not think *that the time past of thy life is not enough and too much* that thou hast served thy lusts, and followed the devices and desires of thy naughty heart? is it not now high time forthwith to forsake all sin, and to betake thee to an holy life? have not Satan, sin, the world and vanity, had too much of thy hearts delight and affections, but wilt thou give them yet more, and serve them yet longer? *Alas how long!* canst thou doe better then to rid thy self of those sins, and get clear of them that will slay thee, and are ready every moment to make an end of thy daies and happiness together, if thou nourish them, or spare them, or give but way to them?

S. 8.
Qu. 7.

Whether you suppose it a *blemish or disgrace* to thy birth, breeding, place, relations and parts, to become a true hearty penitent, an holy person, a disciple of Christ, a child of God, and an inheritor of immortall glory, and of a vile person made an honorable Saint? or is it not much more a blemish, disgrace and dishonour to be a servant of sin, a slave to Satan, an enemy to Christ, and a fire-brand of hell, as every wicked, unregenerate, unholy man is? is there any honour or credit like

like that of a Saint, or any shame or ignomy like that of a wilfull beastly sinner? sure there is not.

Would you not judge that man *hard-hearted* and obdinate, foolish and mad, (were it not thy own case) who doth wilfully continue in sin and *impenitency* after all those gracious *invitations* and *beseechings* from the Lord to return, after all those *menaces* and *rebukes* for sin, after all those cheeks of thine own conscience, and convictions of the necessity of reformation? would you not deeme that man worthy of *damnation* that in *despite* of *grace* and all saving means will make away his soul, and *murder* himself wilfully? doth not he deserve to die eternally that will not receive a pardon upon such conditions as God doth promise a pardon? which is, that thou shouldest repent and lay down all rebellious thoughts and actions, and return to thy obedience to God and his most holy just laws and government.

Surely you would not esteem such an one meet for mercy that doth sin *against* *mercy*, and that perseveres in wickedness: Oh then dear soul let it never be said of thee that thou art the man that dost do so, that it never be reported of thee that all the *favours*, *mercies*, and *motions* of Gods holy Spirit have been cast away upon thee;

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S. 9.
Qu. 8.

S. 10.

Let it never be said of thee *that God would have reformed thee and saved thee, but thou wouldst not be reformed nor saved* this way, by ceasing to do evil: Let it not be upon record against thee, that all the *means*, as preaching to thee, praying for thee, *reproofs, exhortations, admonitions, counsells, calls, directions* from all the holy messengers of Christ, *beseeking thee, and weeping to thee*, could never prevail with thee vile sinner (with all the pains they have taken for thy poor souls good and safety) to turn from thy sinfull courses and evil practices, but as they *found* thee so they must *leave* thee, a wretched soul and hardened rebell, and instead of giving up their account of thy conversion, must give in *witness against* thee, that thou wouldst not obey the word of the Lord, nor believe their report, nor leave thy sins: Let it never be told of thee, that *thou hadst thy day of grace, but hast lost it*, once as fair an opportunity as any, but now 'tis gone; Oh let it not be objected henceforth against thee, that either thou *refusest* to reform at all, or that thou dost put off and delay from day to day that so necessary and so happy a duty: why should God wait on thee any longer? why should God spare thee any longer? is it not long enough I have sinned already? have not I abused Gods patience too much already?

Oh

Oh that thou wast once brought to this point of resolution, I have done foolishly (and wickedly,) I will do so no more, now, even now will I return to my God, and my obedience; shall a little fleshly pleasure, worldly profit, or any thing hinder me of my eternal happiness? God forbid: No, I am resolved by the grace of God to stop here, and go no further in sins road; but will now turn into the strait gate and narrow way of holy living, which leads to that eternall glory which none can come at but such as do lead a godly life, and follow the Lord Jesus fully, and deny themselves wholly.

And because heart and life-reformation is the way to all happiness, and in the first place a man must leave off his sinfull practices, and renounce all wickedness, and cease to do evil, and repent of the evil he hath done already, I shall conclude this first part of reformation with a few directions, shewing what you shall constantly do to accomplish this (so happy) reformation.

S. II.

CHAP. XIII.

*Of some directions to facilitate this work of
reall reformation.*

S. 1.

HAVING pressed by all arguments I could for present think on, to prevail with thee to a speedy reforming thy heart and life, and without any more delay to set upon the work; I adde some directions, which if you will conscientiously observe, will facilitate the work, and make it successful.

I. Direction.

S. 2.

1. If you mean to be a really reformed Christian indeed, *enter forthwith upon serious consideration of thy past life*, what it hath been, and likewise thy present state and habitual frame, what it is; *examine* wisely and strictly thy self wherein thou art apt to offend, and what temptations haunt thee most, what thy heart *hankers* after, what is thy *beloved sin*, where thou lye'st most *open* to be betrayed and overcome; *examine* and search thy self, that thou know where thy *disease* is, and the nature of it; the cure is half done if thou understand thy *grief*, 'tis but applying the remedy carefully, and thou wilt quickly be cured;

cured : try if thy sins be *inward*, and keep residence in thy *mind*, *thoughts*, *will* or *affections*, be *watchfull* what guests haunt these rooms ; if *vanity* be in thy *mind*, *sin* in thy thoughts, *worldliness* in thy *affections*, if thou hast a *proud* or *envious* *Atheistical mind*, if thou hast a *stubborn* *rebellious will*, if thou hast *covetous* or *fleshly*, *unchast desires* and *speculations* ; if thou hast *inordinate affections*, if thou art one of a *vain*, *virious*, *worldly*, *filthy tongue* ; if thy *actions* be any way *sinfull*, the issue and product of a *naughty evil heart*, try whether thy thoughts, words, actions, or any thing of them, think, speak or do, *contrary* to the *laws* of *sobriety*, *charity*, *chastity*, *justice* or *piety*, and which of all thy sins are more *frequent* and *habitual*, and that which thou hast lived longest in, and art ready to break out into a^d on the least touch of a temptation, from *within* or from *without* thee, that so by diligent inquiry and strict scrutiny, you may come to the knowledge of your state and condition ; and do not give over this work untill you have found out your sins, and which way they a^d.

II. *Direction.*

2. Then your next business will be to *aggravate* your sins by all circumstances, by

S. 3.

bringing them to the *test* of Gods word, and see what account God makes of them, how he dislikes *thy* sin, and *every mans* sins that are like thine, and see what *com-mands* of God thou breakest by thy sinning, thus and thus, and what little cause thou hast to provoke God, and break his most holy and righteous laws; & remember that by *continuing* in sin thou dost no less then *oppose* Gods *mercies*, and Christs *merits*, and slight his redeeming blood, which he shed to *deliver* thee from thy sins, and to cleanse thee from thy filthi- nesse; which is all cast away upon thee, if thou continue in thy sins, and will prove an aggravation of thy *guilt* and *damna- tion*.

S. 4.

By no means do not go about to *lessen*, *extenuate* or *excuse* thy faults, but say of every sin as David of his, *Against thee Lord have I sinned, and done this evil in thy sight; have mercy upon me, and cleanse me from, and pardon me this my great trans- gression.*

III. Direction.

S. 5.

3. Then lay before the Lord by *Confessi- on*, and spread them with all their aggrava- tions, and set them in *order* before thine *own eyes*, and take up a *lamentation*, weep and mourn, beat thy breast, and wring thy

thy hands, and spend thy tears and groans, and bemoan thy hard case, thy sad condition, and never think thou hast sorrowed, complained, confessed and despaired enough, untill thy heart be broken for, and broken from thy sins; and know this, that no man hath sorrowed to repentance sufficiently untill he doth *leave* and leave heartily and willingly all and every one of his abominations; no man hath repented savingly of his *sin* untill he hath attained a perfect hatred of his sins, and remembers them with loathing and detestation: When conversion comes, that is, when a man is on sound reformation, and God hath touched his heart, and is giving a new heart and nature, *Then shall ye remember your own evil ways, and your doings that have not been good; and shall look upon yourselves in your own sight, for your iniquities and for your abominations.*

And this direction may serve to cut off all queries which deceived unsound hearts are asking, *How long, and how much, must a man grieve and sorrow, and mourn, and be sad?* Answer, why so long, and so much, untill thy sins become odious and grievous to thee, and thou leave off to do them any more; and when this is done, then hast thou performed that part of repentance thoroughly: which consists of sorrow and mourning, and not till then:

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Ezek. 36.
31.

S. 6.

Be therefore humbled throughly, bring your soul *low*, and have a deep sennie of misery because of sin; and do not in this matter as most do, *onely believe your duty* as an *article of your faith*, but let who will do it for you, *onely believe it your duty* and that's all: Oh this will undoe you, therefore do it as truly as you believe it truly to be your duty.

IV. Direction.

S. 7.

4. Now presently fall upon the *work of mortification* and *self-deniall*, you must now take up your cross, that is, cross and deny thy sinfull appetites, and lustfull desires, be sure you be careful to avoid every *new sin*, and never sin actually again in any instance if it be possible; and take up a firm resolution, with *earnest prayer*, that you will never willingly or wilfully consent to, or act again your *former follies*, or any other which you your self have committed, or any body else hath or may do; for notwithstanding *former repentances*, yet if you *live* henceforth *after the flesh* you shall die, but if through the Spirit you mortifie the deeds of the body you shall live; therefore if you would be successfull in this great concernment of reformation, you must *crucifie* and *crush* the *first motions* and *risings* of lust, and all *inclinations*

Rom. 8. 13.

olutions to this or that sin: look to this first, that the fountain of all must be stopped, for all thy sins have a root, and before they be acted have a kind of being in lusts; as the fruit virtually is in the root, and a cockatrice is in the egge, and as the streams are from the fountain, so thy actual sins are of the same smack and nature with their original from whence they are derived: Therefore nip the bud, crush the egge, dry up the fountain, take away the cause, and the effect will cease, and so will your work be more short and easie; suppress the beginnings, suffer not lust to rise, or if it move check it presently, entertain no parlying with Satan, nor thine own naughty reasoning heart, that will plead for consent or connivance, for thou art in danger when you treat, and undone if you yield; Mortifie therefore your members that are upon the earth, fornication, uncleanness, &c. that you may be able to do this, the Apostle adds by way of counsell and direction in the same verse, (viz.) inordinate affections, evil concupiscence, and covetousness, which is idolatry. And take heed you stop from going any further or acting any more sin, with consent, delight, or in compliance with thy former custom, or as the manner of the world is; for every new sin is a great disadvantage, because it brings in question all thy hopes, and

*Ibi maxime oportet
observare
peccatum
ubi nasci
solet.*

*Hier. in
Ep. ad
Demet.*

Col. 3. 5.

Ecclesi: 7.

8.

Jo. 5. 14.

and *undoes* thy former labour in repentance, and makes all as done to no purpose, and after a new sin you must begin again as though you had done nothing toward repentance ever before; good therefore is the advice of the Son of Sirach, *Hast thou sinned? do so no more, but ask pardon for thy former faults; adde not sin to sin, for in one a man shall not be unpunished;* and that of our Saviour to one whom he had pardoned, *Go and sin no more, lest a worse thing come unto thee.*

V. Direction.

S. 8.
Nemo diu
tutus peri-
culo proxi-
mus; vigi-
landum est
ergo maxi-
mè tentati-
onis initio.
Greg.

Licetis peri-
culis omnes.

5. Take heed of all the *occasions* to sin, & *avoid them wisely*; where there are many *baites* there is much danger, and there lieth a snare in almost every thing, in enjoyments, in company, in riches, in gifts, in recreations, and 'tis hard for an ordinary Christian (that is not acquainted with the deceitfulness of sin, and treachery of a mans own heart, and the measures of things lawfull in themselves,) to escape the sin while they enjoy the liberty in the use of things allowable and tolerable; and when it is hard to be discerned between sin in appearance, and the appearance of sin; 'tis hard to keep a mans self without fault, for he that doth all he may will soon lose his innocency, and do that which he should not.

There-

Therefore *beware* of every *occasion* which might but *peradventure* seduce thee to commit folly, and then as thou shalt have no *excuse* for thy sin by reason of the *temptation*, so shalt thou *prevent* the sin by *avoiding the occasion*: a man shall never be drunk in an alehouse with lewd companions if he *enter not in*, and sit not with such vain persons; a man shall never commit murder except he *enter the list* and quarrel; nor can a man commit actual adultery and fornication, except he keep company with lewd women, and frequent them by *his*, or yeild to their whorish *sallitations*; neither can a woman betray her chastity, except she admit of *courtship*, *dalliance*, *gifts* and *privacie* with men of unchast desires, and soft and smooth *perswasions*. If I *attempt* not a *temptation*, and seek it, or stay not with it when I am *overtaken* or *surprised*, but resist or flee it, I may be *safe* and keep my *innocency* through grace; but if I *seek* an occasion to be foolish, or embrace the several offers and occasions of sinning, I shall easily and quickly fall, but not so soon, or with that facility rise again; and how much safer and better is it to *decline* all engagements wherein I may sin, then get loose and come off *without a scar* and a *wound*, a *reproch* and a *shame*, when once engaged? therefore shun the *occasions* and *companying* with

with sin, so shalt thou keep thy soul from many inconveniences which *otherwise* will render thy *hopes* of heaven more uncertain, and thy sincerity of grace more suspected, and pardon of former failings more doubtfull.

VI. Direction.

S. 10.

6. When any *lusts & sinfull desires* stir *within thee*, and move toward any sinfull act, or any *temptation* from the *devill*, the *world*, or *naughty men*, consent not to it, flee from it, to Christ, the *sanctuary* of thy safety, and withstand the *temptation*, as a Christian should remember always thy *baptismall vow*, and that thou art *not free* to do the will of the flesh, thou art under covenant, and the government of Christ, to serve him and to exercise thy *Christian warfare* against all manner of sin, to destroy (as thou art able) the kingdome of sin and Satan; thou knowest not, nor ownest any ruler, nor *forreigne power* or *jurisdiction* but Christ; I may not, I must not suffer sin to reign over me while I live, I must have no fellowship with the *unfruitfull works of darkness*, but must *shun and reprove them all*; I am not my own, I am *bought with a price*, Christ hath bought me and *redeemed me from a vain conversation*, that I might *serve him in holiness and righte-*

Eph. 5. 11.

1 Cor. 6.

20.

1 Pet. 1.

18.

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righteousness all the days of my life: I dare not, nor cannot, with any colour of reason or conscience break my *vow*, my *covenant*, my *trust* and *fidelity*, to comply with any temptation to sin, though I might get any pleasure or emolument by sinning, no not for the whole worlds riches or honours, I must not deny my *Master Christ* to whom I am a *sworn servant*, he is one that will maintain me, and keep me, and stick by me, and give me heaven at last, if I forsake him not, and cast not off his yoke, nor go back from my engagement, he will never leave me nor cast me out; if I never leave him, nor turn Apostate, as I shall do if I yeild to sins motions, and consent to sins temptations, and return to that *filthy vomit* of former sinfull practises: remember always thy *vow*, forget not thy *obligations*, thy *duty*, and thy *Master Christ*, thy *Saviour*, *Lord*, *Redeemer*, thy *own soul*, and the *last judgment*, and then this will both take thee off from thy sinfull course, and preserve thee from falling again into the hand of temptation, and practise of sin any more.

Luke 11:
74, 75.

VII. *Direction.*

7. *Call thy self every day to an account* for what every day you do, whether you have omitted your *duty*, or committed a *sin*,
and

S. 11.

and *repent* every day; this is a work will prove advantageous if well performed, for by this practise you will learn to know your self still better and better, and amend more and more, and you will be happy if Christ find you so doing when he calls you to account.

S. 12.

Besides, if you do this *constantly* and *sincerely* every day, you shall have but a days sins to repent of, and the same day you are a dying, and then the last act of your repentance will be the completing of all the former acts of penitence, and *then only* will *death-bed repentance* be accounted of when it is the *conclusion* of a watchfull, serious, holy, penitent life, and the last act of that habituall grace: but if all be left to the *last day or minute*, and that which should have been done every day hath been put off to the last, O what a burden of foul sins will lie then upon thee poor weak wretch, if all be let alone till then! Oh how canst thou think that God will pardon all thy sins upon the last minutes repentance, when that last is thy first and last? a sorry repentance it is indeed, if it be but a little sorrow, an expiring sigh and groan after an ages sinning and a vitious life: Therefore now begin, and continue till thy dying day, to *reckon* with thy self *every evening* for what thou hast done the day, and *every morning* for what thou hast

hast acted in *darknesse of night*, and what thou hast done foolishly *repent*; and for what thou hast done well in the duties of sobriety, chastity, charity and piety, *rejoyce* and give God thanks, when thou hast fallen into or by a temptation, be sorry, and more watchfull for afterward; and when upon examination you have found you have resisted and overcome a temptation, and avoided a sin, give God the *praise* of his *assisting* and *preventing* grace: and likewise for thy conscientious tenderness, that would not let thee commit a sin, nor omit a duty.

VIII. Direction.

8. The next counsell I would have thee consent to follow is this, *That you take heed (in all the work of reformation) of a shifting and deceitfull heart.* The heart is deceitfull above all things, and desperately wicked, it will pretend one thing and do another; there is much *double-dealing*, it will seek *evasions*, and find *excuses* to put off a duty, but especially this of reall reformation, thy heart will hold up *fair shews* with *soul practises*, it will make many *proffers* and *promises* of repentance and amendment, and if you trust your own heart you shall have nothing of it but *promises* and *good purposes* for afterward;

S. 13.

Jer. 4. 2.

Still I will repent hereafter, and amend hereafter, next week, or next month, or next year, and yet delayeth still, and will do so untill death, and then it is too late; Oh how often hath thy heart deceived and betrayed thee already to deferre untill a more convenient time? how long hast thou been *about to repent* and reform, and yet nothing done towards it but a *company of promises* and pretences? and all this while instead of doing your necessary work, you have added *sin to sin*, and day unto day *increaseth excuses*, and this day the heart saith to reformation, *go and come again to morrow*; and what is this but *heaping up wrath*, and *filling up the measure*, and adding more weight to the burden of sin, and binding my self faster with the cords of my own twisting, and rendring my bands more *irrefragable*, and my guilt more *damnable*? and yet thus it hath been with every man that trusteth a *deceitfull heart*, and will be so with thee if thou admit of its excuses, and lettest it alone to *shift, cog and deceive*, and to play such pranks as the heart of foolish inconsiderate man doth delight in.

S. 14.

Now if ever you will be *serious* and do any thing *to purpose* in the necessary business of thy eternal concernment, never give way to delay thy reformation, let the pleasures be never so fair or ever so many;

be

be not deceived by thy self, but be *thou* a doer of the work, and not a pretender to it only: 'tis a deceiving and a deceived heart that makes thee hitherto either deferre the duty, or do it slightly.

IX. Direction.

9. If you would be thoroughly reformed, converted and saved in time, then forthwith give up thy self to Jesus Christ, and to the word of his grace; let Christ be thy Physitian go to him which is the fountain opened for sin and for uncleanness, 'tis the blood of Christ that cleanseth from all sin, flee unto him, and yield up thy self unto him, shew thy wounds, and beg his healing, carry thy burthen and let him ease thee; Come unto me, saith Christ, all ye that are heavy laden, and I will give you rest: take my yoke upon you, and learn of me, and ye shall find rest for your souls. Let the word of Gods grace teach thee and rule thee, be often at those ordinances where Christ is applyed to thy soul, and the Spirit of Christ is working conversion, give up and resign thy self to the teachings of the spirit by the word, hear that word, and obey it which discovereth and debaseth sin, and searcheth the heart; & frequent that preaching that advanceth Christ, and holiness, that woos thee off thy sins unto Christ and holy walking.

S: 15.

Zac. 13. 1.
1 Jo. 1. 7.

Mat. 11.
18, 19.

S. 16.

If thou be converted it must be by *those means* that God hath appointed to convert souls, and bring them to saving faith and repentance; all true converts can say *that* God of his own will begat them with the word of truth; *wherefore* lay apart all filthiness, and receive with meekness the engrafted word, which is able to save your souls; *But* he ye doers of the word, and not hearers only, *deceiving your own selves*: and every one that is made a new creature must say, *being born again not of corruptible, but of incorruptible seed, by the word of God which liveth and abideth for ever, and this is the word which by the Gospel is preached unto you.*

Jam. I. 18.
21, 22.1 Pet. I.
23, 25.

S. 17.

Therefore yield thy self freely and wholly to Christ, and the word of his grace, and thou mayst then be seasonably and savingly wrought on and converted.

X. Direction.

S. 18.

10. Dost thou intend to reform thy heart and life? wouldst thou be a true convert, and have thy faults pardoned, and thy life amended? then *be fervent and frequent in prayer to the God of heaven for this very thing, pray (I say) mightily, fervently and frequently*; if ever thy reformation be wrought it must come from God, and he will be sought unto by prayer, and the

the *desire* of thy soul must be with earnest-
ness, that God would pardon thee and
heale thee, and *separate sin* and thy soul, sin
from thy conversation, and instead thereof
implant *grace*, and *nourish holiness*, and
make thee a *new man*, by renewing thy
judgment, *will* and *affection*, and introduc-
ing the image of the holy Jesus in thy
soul and conversation.

'Tis true, God hath made free and gra-
cious promises that he will *give grace* to
convert and change the heart from evil to
good, that he will cleanse and purifie by
his Spirit, saying, *I will give grace, I will
pardon, I will heal, I will sprinkle clean wa-
ter upon you, and you shall be clean from all
your filthiness; A new heart also will I
give you, and a new spirit will I put with-
in you, and I will take away the stony heart
out of your flesh, and give you an heart of
flesh, and I will put my spirit within you,
and cause you to walk in my statutes:—
God will do all this for and to a poor sinner,
and except God give it and work it, no
man living can get it; yet, saith the Lord,
I will yet for all this be inquired of the
house of Israel to do this thing for them.
God gave David a new heart, and par-
doned his sins, yet see that 51. Psalme
David prays heartily, Create in me a
clean heart O God, and renew a right spirit
within me: Our Saviour Christ bids us,*

S. 19.

Ezek. 36.
25, 26, 37.

Psal. 51.
10.

Mat 7. 6,
7.

ask, and you shall have; seek, and you shall find; knock, and it shall be opened; for every one that asketh, receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened.— Therefore if ever thou wilt be savingly converted, seek it earnestly of God, cry incessantly and mightily to the Lord, and give him no rest untill he give thee *conversion* and *pardon*; pray that thou mayst get it, and pray that thou mayst keep it, pray for this spirit, and pray wish it, and never leave off praying as long as thou livest: And I am perswaded that no man shall attain unto saving reformation, but he that begs it of God, and seeks earnestly after it; and I am also perswaded that he that begs it earnestly and constantly shall not be denied it, if he neglect not to endeavour to practise what God commands.

[S. 20.

Thus have I given you those *directions*, which if you will speedily and carefully follow and put in practice, will prove very succesfull toward your reformation, those means God hath appointed to bring about this so great and necessary a work of reformation, if conscientiously and diligently used.

S. 21.

—Now I would perswade you to use all means possible, and with all speed possible, that might be any way conducing to thy reformation, by these motives following.

C H A P. XIV.

Some Motives to provoke men to be speedy and in good earnest about the one thing necessary, which is sound Reformation.

I. Motive.

I. **R**emember that all thy weal and happiness depends upon this very thing, even that thou art worth in an other world; If thou art converted in time thou art made for ever, but if thou put off thy reformation, and wilt not yield to become a penitent, and thoroughly reformed, it will be thy marring for ever; this must be done, and done perfectly, or else thy poor soul will be quite undone, and a lost man for ever thou wilt be; it is as impossible for a man that lives and dies in an unregenerate estate to be happy in another world, as it is for one damned in hell already to come thence, or to be there happy where he is: Now or never is the time to provide for heaven by timely reformation, here or no where must every one that means to be saved look to it, for when death shall part soul and body, there is no more working nor reforming; here and now is the time and place in this present world, to do all we have to do in reformation, in the other

S. I.

world every one must be rewarded according to what he hath done in this world, and receive a *finall unalterable sentence*, and the decree of the Almighty will be executed on thee, and for ever must thou lie under it, whether it be unto *life or death, salvation or damnation*, nor will there be any *revocation or alteration* of that unalterable decree; Oh then how much doth it concern thee and every one that thou be sincerely & wholly reformed in this world, seeing thy *everlasting making or marring depends upon it*, forasmuch as thy eternal weal or woe is *determined and fixed* according as thy heart and life is reformed or not reformed.

S. 2.

Do not therefore (O Christian) neglect the doing of that speedily which may put all out of *doubt*, and give thee a comfortable assurance that heaven shall be thy portion which thou mayst depend upon, if thy heart be converted and thy ways amended; and as sadly mayst thou sink in thy hopes of heaven, if this be not fully wrought in thee: O then let not any thing in the world make thee put off thy reformation, or baffle thee out of thy duty, or betray thee into vain hopes, to be happy without it.

II. Motive

II. Motive.

S. 3.

2. The next Motive to provoke thee to hasten thy reformation, is this, *that all the while you deferre it you lose your time, and are doing that you must undoe again;* for the best of all that you do else are but trifles and toys, and nothing at all to the purpose of true happiness, and all this while you are making more work for tears, lamentation and repentance; and if ever you come to the happy state of conversion, hereafter you will be much afflicted and troubled that you continued *so long a fool and a wretch*, as you are all the while you put off and delay your amendment: how bitter will it be to a devout soul to remember how long he continued at a distance from Christ, how long he did live after the flesh and the world, how many days and how much strength he spent in the service of sin, how many excuses and delays he used? Oh! he will bescrew himself to think how often he put off the kind intreaties of Christ, and those many invitations to holiness; it will trouble thee if ever thou come to be converted that thou wert not converted sooner, that God and religion had not thy heart and service long agoe, that thou didst not yield and resign up thy self when first thou wast moved to it, that
sin

fin had so *much*, and Christ so *little* of thy will and affections; O then, dear soul, deferre not any longer, but do that with all speed which you have now a fair opportunity to perform, that is, forthwith to leave off your *known sins*, and betake yourselves to a *sober, serious, holy life*; so will you prevent your own *molestation* and your own *misery*.

III. Motive.

S. 4.

3. Let the *danger and dreadfulnes* of an *unconverted state* move thee *speedily* to get out of it by all possible means; alas! all the while I live unreformed I am under the *curse of the Law*, and *power of Satan*, a *slave to lust*, and a *son of perdition*; and if I chance to die in this estate, my case and the already damned in hell will be the same, they who died in their sins are miserable wretches, and so shall I be as they are, there is but a step between me and their sad condition; and while I am on this side the grave, in a *sinning course*, following the motions of my lusts, I am in a worse condition then the worst of creatures, a toad in my ditch is better by much then a man in his sins, unconverted, unreformed: And all the while I live in my sins I am *unpardoned*, and am *hastening* to an eternity of misery, I am in that

broad

broad way which leadeth straight on to destruction; Oh then let my soul get quickly out of that way, and from that state in which I walk in so *much danger*, and which will most certainly carry me to the chambers of death, and bring me under the eternal wrath of God.

IV. Motive.

4. Let the consideration of the *brevery* and *uncertainty* of thy life move thee to hasten thy reformation, this night thy soul may be taken from thy body, if not then, within a very short time it must and it will be called to an account, and oh what a sad day will it prove then, when *death* opens the passage from a *sinfull life* to an *endless misery*, when death puts an end to the pleasures of sin, and gives a beginning to the pains of hell never to end!

S. 5. 1

Therefore if you mean to prevent the miseries of a dying sinner, you must destroy the sin ere you die, and this requires your care and diligence, your speed and quick dispatch; Oh that you *would be wise concerning your later end*, and leave not that to do at the last, which can neither be well done nor accepted if it be put off till the last.

S. 6.

V. Motive.

V. Motive.

S. 7.

Pro: 3. 15.

1 Tim. 4.

8.

1 Tim. 6.

6.

5. Another Motive to a speedy reformation let be, *that none of thy most pleasurable sinfull practices are half so pleasing to thee a sinner as the ways of godliness and exercise of vertues are to the true convert*; reformation, if it be found and universall, will prove the *rarest delight and content* in the world, and be of excellent satisfaction to thee; *Her ways are ways of pleasantness, and all her paths are peace*; and godliness with contentment is great gaine, profitable to all things, having the promise of this life and that which is to come: No life can be compared to a godly life for pleasure, profit and contentment; how quiet is the conscience of a devout holy Christian! how sweet his sleep! how calm and serene is his spirit that is at peace with God! how doth he rejoyce in the Lord! what a merry life doth he lead, and goeth on his way cheerfully to his home, to his inheritance, to his joys in heaven which he hath in prospect, and is at the end of his race! how doth that soul triumph in his victories that is daily resisting temptations, and slaying his corruption! how sweetly doth he passe his time that spends it in communion with God, and delights of heaven! But 'tis farre otherwise with a wicked man that serves

serves the interest of sin, and studies to gratifie and serve his lusts in sinful actings; Oh what a many *plots* doth he lay, and paines doth he take to *bring about* his sin, and then what *shifts* must be make to *hide*, to *excuse*, to *maintain* his sin! what a many perplexing gripes of conscience, and often terrours hath a wicked man within himself! and besides the bitterness in the end of sinfull actions, what a *toile* and *weariness* it is in the exercise of it, so that truly a man may say of sin, **WHAT A WEARI- NESS IT IS!** to what purpose is all this cost and losse of time, and exhausting the spirits? and after all, what pleasure hath a man, or what content can accrue to any man upon the remembrance of his evil actings? is not a *holy harmless* life spent in the exercise of *purity* and *charity* infinitely more to be *desired*, for *content* and satisfaction (were there nothing else to be found in the practise of godliness and vertues then what we find in themselves) then in all the *formes* and *modes*, in all or any the ways of viciousness that can be named, (were there nothing else to be expected by way of punishment for my sinning) then the enjoyment of the pleasures supposed to be in sin? O then, dear Christian, let nothing keep thee back from leaving off every sinfull course, nor from taking up the practise of *holy living*, seeing nothing

nothing can bring true] pleasure nor content unto thy soul untill thou be *habitually* imployed in the duties of religion and practise of godliness.

VI. Motive.

S. 8.

Finally, Let this be a Motive to cast off all thy wickedness immediately, and forthwith to follow Jesus Christ in an entire imitation of his holiness in a godly affection and conversation, *forasmuch as God hath born long enough with thee already*, and thou hast lived long enough in thy sins already; Oh do not live any longer, or spend any more of thy time to the *will of the flesh*, but to the *will of God*, for the time past of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousnesse, excesse of wine, and other sins; 'tis enough, dear soul, 'tis enough, and too much that we have done *foolishly*, 'tis high time to *cease to do evil*, and to *learn to do well*: and likewise consider what an *honest*, how *honorable*, how *pleasant*, how *profitable*, and how *comely* a thing it is, to live a godly, holy, and heavenly life; Oh let it never be said of thee that thou chusest thine own undoing by refusing to do what God requires of thee, seeing all that God doth ask of thee, and what ever is here exhorted to, is for thine own eter-

eternall good, glory, and endlesse happiness.

And therefore, to conclude, I do in the name of Christ exhort thee Reader *to be mindfull of thine own concernments*, and if there be any thing herein, which if you follow to do would prejudice thy salvation, then do it not, but if the things here exhorted to, (*that is,*) *a speedy through reformation in heart and life*) be of absolute necessity, (if thou meanest to be saved eternally) then upon *pain of damnation*, and as thou hopest to see *Christ in glory*, and to be glorified with him, do not forget to put it into speedy execution, lest when you would (if now you refuse) you may not, it may be too late, or not accepted.

I beseech thee therefore, precious soul, if there be in thee *any hope of consolation from God*, if *any love to Christ and thine own soul*, if *any mercy or tenderness of compassion toward thine own soul*, ready to be undone by reason of sin, then think on these things, and accordingly I beseech thee therefore by the mercies of God, that you be no more conformed to this world, but be transformed by the renewing of your mind, that you put off concerning your former conversation the old man which is corrupt according to the deceitfull lusts, and be renewed in the spirit of your minds; And that you put on the new man, which after God is created in righte-

S. 9.

S. 10.

Rom. 12.1.

Eph. 4.21.
13, 14.

righteousness and true holiness; so shall you prevent eternal damnation, and through the mercies of God in Christ obtain everlasting salvation; which damnation cannot be avoided, nor this salvation ever attained without a sound, entire, timely, holy reformation, which is the summe and finall conclusion of this my earnest perswasion, by all those foregoing arguments in this first part; the rest shall be set in order for thee in due time, when this shall be so well proved, as that by renouncing all thy sins thou wilt be in that blessed frame and serious Resolution to devote thy self to a godly course of holy living, and therein to abide with God, to

THE END.

